

MANCHOUKUO

JEWEL OF ASIA



PLATE I.—A MANCHURIAN DUST STORM

MANCHOUKUO

JEWEL OF ASIA

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AND

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INTRODUCTION

IN writing the following story of Manchoukuo, an attempt has been made to put before the public a picture of the place and people, without championing the claims of any nation or party, or advancing any particular policy. Such a large number of works have been published by experts with a political bias of one kind or another, that it seemed futile and of little value to follow in their tracks.

It seemed to us, however, that there was a definite gap in the already large literature of Manchuria. Recent works have been mainly political and have dealt largely with the "Incident," with League of Nations reports, and so on. We could find no story of the ordinary, humble people, how they live and die, their strange age-old customs and the stirring past history, which has moulded the former wax of Eastern humanity into its present shape.

We do not wish to offend any susceptibilities on the matter of names. Manchuria was the name formerly used to describe the three provinces of Heilungkiang, Kirin and Fengtien. We may be criticized for the use of certain titles or forms of romanization; but it must be pointed out, on the one hand, that experts themselves disagree on this point and, on the other hand, that some forms and titles have been adopted and are now in such common usage that the correct title would not be recognized. We do not by any means always make use of local native place names. For instance, we say Germany not Deutschland, the French say Londres, not London. Some people might prefer to spell Manchoukuo in three words, Man Chou Kuo. This latter from the point of view of the accurate

romanization of Chinese might be correct, but who for years past would have thought of writing Shang Hai or Kan Ton, or even Pe Kin?

The territory now called Manchoukuo covers a wider area than that of the former provinces known as Manchuria. Many refuse to call the new territory Manchoukuo, because they do not recognize it as a legal State. That does not alter the fact that the Manchoukuo Kingdom actually exists and covers a certain area.

Without prejudice to these questions of politics we have, in general, used the word Manchuria when referring to the country prior to 1931 and Manchoukuo from then to the present day.

The reader might occasionally find a statement which has already been made, somewhat modified in a later part of the book. This is due to a desire to be perfectly fair and to put forward all points of view, however conflicting, in the hope that by looking without fear or favour at these tremendous problems, which present so many facets, some solution may be found which may bring happiness to the people of this wonderful land, the Jewel of Asia, which bids fair to be also, alas, the cockpit of Asia and a danger to the Peace of the whole world.

D. M. B. COLLIER

C. L'ESTRANGE MALONE

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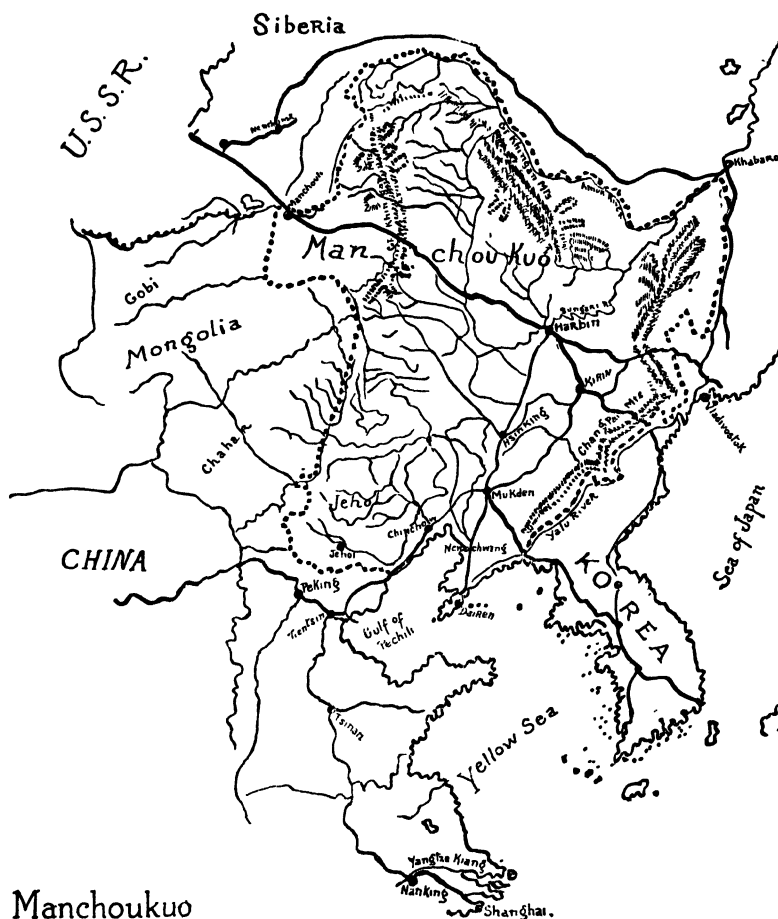
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MANCHOUKUO
JEWEL OF ASIA



Manchoukuo

- Boundary of the new State
- Railways
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MANCHOUKUO

CHAPTER I

The Birth of a Country

WHEN, more than five thousand years ago, mighty storms swept over Asia, they raged over a million and more square miles of virgin soil—from the Altai Mountains to the Himalayas, whilst wide, swiftly flowing rivers wended their way seawards through vast plains and gloomy forests. Rugged mountain ranges added an awe-inspiring note to this cradle of races yet unborn.

From amid those wind-swept wastes, however, was destined to emerge a civilization which would last longer than any other yet known—a race that was to chastise the world like a mighty scourge. All slept within the womb of time.

The howl of biting Arctic winds across the boundless steppes drowned the screams of the wild stallions as they fought relentlessly for the mare standing by, only too willing to acclaim the conqueror as her mate. In those distant centuries, they roamed the plains in their thousands, those dun-coloured, thick-coated horses; to-day they are only found in Eastern Turkestan.

Over the bare waste of the Gobi Desert wind and storm held unchallenged sway, for life had not yet begun upon its cruel surface. In the sheltering shadows of the Altai mountains, which eventually became a boundary line which separated Southern Siberia from the Arctic districts, a new race was born.

It was whilst Siberia, Mongolia and Manchuria were still untrodden wastes that China began to exist; a civilization had begun to develop which was destined later to affect all those wild regions.

The story of China's beginning is the story of Manchoukuo, true jewel of Asia, with its rich soil and untapped mineral wealth, but unfortunate enough to share the fate of so many other rich tracts of land. Manchuria throughout its history has played the same part in Asia as Belgium in Europe—it has been the battle-field for its more powerful neighbours.

The purely fabulous chapters of Chinese history closed in 2357 B.C., when the Emperor Yao became all-powerful, but the Emperors, mighty conquerors and mythical heroes who played their parts previous to that date, still provide material for native poetry and song, although their legends are deeply enshrouded in the dimming mists of time.

Yao was described by Confucius as "all-informed, intelligent, accomplished and thoughtful." For another period of years there is little to record until Yu became the first ruler of the Hsia Dynasty (2205–1767 B.C.). From contemporary reports one pictures Yu as a kindly old patriarch; his Mosiac action in commanding the waters of the Hoangho (Yellow River) to withdraw, shows that he must have been thoughtful for the needs of his people; it also assures us that the Hoangho was as unreliable in times of flood centuries ago as it is now.

Fifteen Emperors succeeded Yu in uneventful procession, until Chieh Kwei aroused the ire of his subjects by his vile passions, self-indulgence and cruelty. Mencius, the Chinese philosopher, whose teachings still have great influence upon the Chinese race, taught that it was the duty of a nation to rise



PLATE II.—SLEDGE TRANSPORTATION OF SOYA BEANS ON THE RIVER LIAO

when they were oppressed, or when the actions of the rulers were against the laws of Heaven. As the result of this inherent belief Chieh Kwei's subjects rose against him under the leadership of T'ang, a man born in humble circumstances, but whose popular designation "the Completer" suggests a man of great capabilities.

He became the first Emperor of the Shang or Yin Dynasty (1767-1122 B.C.). There is not much to be said of the twenty-seven peaceful reigns which followed his death, until Chow Sin brought the dynasty to a close, because of his crimes, unbridled lust and ferocious cruelty, which have formed the basis of many a Chinese story of horror.

According to Confucius the Emperor refused to listen to the remonstrances of his Ministers, vowing that he was under the special protection of High Heaven.

The most important personage in his entourage was an unpleasant concubine, Taki, an infamous creature reputed to have had "eyes like melon seeds and a body as seductive as a young pine swaying in the breeze." She demanded that men should be tortured for her entertainment, and so to please her the Emperor had men placed in cages in the sun, where they were destined to die of thirst. Taki laughed at their agonized efforts to reach the water which was placed tantalizingly outside their prisons, almost, but not quite, within their reach. A clumsy waiting-woman was punished by having her fingers burned off, slowly so that her anguish might be prolonged for the enjoyment of her mistress. There could have been no regrets when a "warlike Prince" drove the Emperor from his throne and seized the sceptre.

Again we may take the word of Confucius, that this Prince became an exemplary ruler and was visited by the Kings of Korea and Cochin China.

When during recent years we have seen how much China has suffered because of the internal corruption and bribery amongst her officials, it is interesting to find that the system which established this sad state of affairs was founded nearly three thousand years ago; this was when Mu Wang, who ruled from 1001 to 946 B.C. under the Chou Dynasty ordered that offences be redeemed with fines.

The Ch'in Dynasty which followed was short-lived, but was the forerunner to one of the most glorious epochs in the whole of Chinese history, that of the Han Dynasty which ruled from 202 B.C. to A.D. 221.

The Emperor Kaoli founded this dynasty which was called after his native province. It was just as customary in the ancient days, as it is now in China, to consult a fortune-teller before making any decisive step. Kaoli was inspired to make his conquering journey by a soothsayer, whom he encountered very soon after he had left his village home.

However that may be, the Eastern World which has benefited from Chinese culture has reason to be grateful to the soothsayer, because Kaoli was both a great patron and founder of Arts. At the time when his rule began literature was almost non-existent, but in a comparatively few years the Imperial Library contained 3,123 works on classical subjects, 2,705 on philosophy and 1,383 books of poetry. Specimens of porcelain and paintings executed during the Han Dynasty are preserved at the present time. Although it is on record that Wu Wang, founder of the Chou Dynasty in the twelfth century B.C., sought out a descendant of the conquered Emperor Shin because he was skilled in making pottery, it was not until the Han Dynasty that porcelain was made in China.

The adventurous voyage of the famous envoy Chang

Ch'ien took place during this period; he visited many districts of Central Asia and returned full of descriptions and stories of wonders that he had seen.

It is a striking point of Chinese character that, although they were often absolutely ferocious in their cruelty, they would always sink their differences in the quest of art and learning; this characteristic is still to be observed among the older generation of Chinese to-day.

At this juncture let us turn back to those plains and forests which have become Manchuria. The first documentary records of a North-West colonizing movement on the part of the Chinese relate to the period which has come to be known as the "Warring States" period (453-221 B.C.).

During those years a kingdom called Yen was established, with a capital situated in the neighbourhood of the modern Peiping, and Kao-Wang, a notable ruler of the kingdom, became so powerful that he sent his greatest General, Ts'in Kai, who had already conquered a northern tribe called Tunghu, expanded his territory far in a north-easterly direction, and even threatened far distant tribes. This remarkable King of Yen was responsible for the beginning of the Great Wall (of China) from the southern part of Jehol Province eastward to Liaoyang District. Later this wall was used by the first Emperor of the Tsin Dynasty to form the eastern end of the Great Wall of Tsin.

It was during the Han period that the Emperor Wu-Ti (140-87 B.C.) conquered Northern Korea, dividing this new acquisition into four provinces and later, during the reign of the Emperor Chaoti, one of these provinces was extended to embrace all the district south of the modern Mukden. It will thus be seen that during what is called the Former Han period,

the district extending from the Liao River plain to the valley of the Yalu River was Chinese territory.

This is a most interesting point, because it so strongly affects modern conditions, for from that time onwards Manchurian tribes constantly intermingled with the Chinese. Thus although the greatest event in Chinese history is the seizure of the Dragon Throne by the Manchus in 1644, it is impossible to say that these Manchus were not a race of partially Chinese origin.

The best known of the Manchu tribes in those early days were the Su Shen or Nu Chen, who inhabited the valley of the Sungari River and were, at one time, dominated by another powerful Manchurian tribe, the Fuyu. This latter tribe is reputed to have possessed some culture, whereas the Su Shen were only great hunters who lived by the prowess of their bows and arrows.

There was great confusion politically towards the end of the Han period; a Mongol tribe called Wuwan had arisen in the southern part of the modern Jehol province, and in the valley of the Yalu the kingdom of Kaokuoli arose and threatened Chinese influence from east to west. In addition to all this confusion the Liao River plain became the territory of the Kungsun family, later to be annexed (in A.D. 238) by the kingdom of Wei, which was the most powerful of the three kingdoms of Wei, Wu and Shu.

Whilst the kingdom of Wei remained so strong, Chinese influence in Manchuria was very extensive, but in the Tsin era (265-420) it declined considerably.

In the east the Kaokouli kingdom gained in power, whilst in the west the power of the Sienpi, who were also known as the Tunghu, occupied territory along the upper course of the Liao River. The Mujungs,

another Tunghu tribe, established a kingdom and rose to power during the Tsin period.

It is not difficult to imagine the chaotic state of Manchuria in those days; the country was wild and totally uncultivated, except in small areas, and the vast plains were as difficult to cross as the unapproachable mountain ranges.

Volumes could be devoted to the rise and fall of the various kingdoms which were formed by the many tribes, who roamed the country, often leading an entirely nomadic life, living by hunting except when supplies ran short, when they quickly resorted to pillaging and burning the districts where some form of civilization had taken root. It is, in fact, a matter of wonder that so much culture was preserved by the Chinese when one considers the barbarians by whom they were surrounded for so many centuries.

Chinese domination in Manchuria was revived after the unification of China by the Sui Dynasty in A.D. 590, though this could not be called entirely complete because the Kaokouli kingdom could not be subjugated.

In 618 when the T'ang Dynasty replaced the Sui, not only was an attempt made to get a much firmer grip on China, but the Emperors ordered their generals to crush Kaokouli.

Campaign after campaign was launched by the Chinese with little success, until in 667 a T'ang General, accompanied by a large army, crossed the Yalu River and after tremendous slaughter the kingdom was conquered.

The subjection of this large part of Manchuria by the T'ang Dynasty gives an early insight into the vague territorial conceptions which still exist among the Chinese.

When once the conquest was achieved the conquerors did not interfere in the least with the manner or habits of these Manchu tribes. They established offices of administration and were perfectly satisfied so long as a proper attitude of submission towards the Chinese was maintained.

No attempt was made to introduce Chinese culture or enforce its philosophy or religious beliefs.

As a matter of fact religion in China about this time was undergoing a change, which will be described more fully in a later chapter. Buddhism was first heard of in China after the return of the envoy, already mentioned, from Central Asia, but official recognition to this religion was not given until about A.D. 17, when the Emperor declared that he saw a great golden image on his bed. So impressed was he with this vision that he immediately despatched envoys to Tibet and, it is said, India, to find out all they could about Buddha and his teachings.

With the exception of the Emperor Wu, there was nothing very outstanding about the feeble administration of the twenty-three T'ang Emperors.

In 907 this Imperial line passed away, and five short dynasties took its place until the great dynasty of the Sung began in 960.

It was after the close of the T'ang Dynasty, when China was divided into ten fragments and torn with internal strifes, that a Tatar tribe appeared which waged war on the Southern Emperor and secured the China of that day from the Yangtsze to North Khitan. This latter word is worth noting, for from it arose the old romantic name for China, Cathay.

Manchuria continued to be a cockpit for Asiatic tribes to fight in, and it was not long before the powerful Khitans were overcome.

Chinese domination had made this tribe effeminate and quite unable to withstand the onslaughts of the fierce Nu Chen, who became the ancestors of the Manchu Dynasty which later ruled China for three hundred years.

After this set-back to the Khitans, the Nu Chen gained control of all the country between the Amur and Sungari Rivers and southwards, including Korea.

Like that of most of the Altaic tribes, the origin of the Nu Chen is shrouded in mystery, most authorities being agreed that they were Tunghus, or very closely related to them.

Tradition has it that the Manchu royal house was founded by Aishin Gingou (the Golden one), and that his birth was supernaturally brought about.

A beautiful Manchu (or Nu Chen) maiden was sitting by a lake which is situated in the neighbourhood of Mukden, when a magpie flew over her, dropping into her lap some lovely ripe red fruit, unlike anything she had ever seen before. She ate it and as a result conceived a son whom she named Aishin Gingou, because his body was quite gold in colour. He became a chieftain and it was his great-grandson, known to history as Nuerhachi and born in 1559, who finally vanquished the ancient Chinese Empire and set it under Manchu domination.

Pictures of this latter hero are still in existence, and he is described by contemporaries as having a "Dragon's face, and the eyes of a Phoenix. His enormous chest was hairy like a bear, his enormous ears were reputed to hear everything, and his deep voice boomed like a gong."

Akuta, leader of the Nu Chen revolt against the Khitans, took Pekin in 1122, the Khitan Emperor already having sought safety in flight. In 1123 he

died, but was succeeded by U-ki-nai, who followed up his victories with further successes.

He captured the Khitan Emperor, the ninth and last of his race to rule in Chinese territory, whose place of refuge he had discovered.

Bloated with success the Nu Chen invaded South China, advanced as far as the Hoangho and besieged the Sung capital of Kai fong fu.

The Sung Emperor of China went bravely to the invaders' camp to ask for peace terms, taking with him his two wives and children. His entreaties for mercy saved the lives of himself and his family, but they were all banished to Tatar.

The Emperor's brother escaped, however, and became Emperor of the Chinese. The Nu Chen continued their conquest of Northern China, but in 1142 made peace with the Sung Emperor.

According to this peace treaty, all conquests were ceded to the Emperor, in return for an annual tribute of 250,000 ounces of silver and 250,000 pieces of silk.

One imagines that Southern China of those days must have seemed a land of milk and honey to the northern tribes, accustomed to bitter cold, bleak plains and the coarsest of food.

It is also interesting to note how soon they became softened and deteriorated by their intermingling with the southern Chinese. Marco Polo in his travels describes this southern empire, which he called Manzi. In the northern section of the empire, which was controlled by the Kin Dynasty, there were five cities, which all had Imperial residences within their gates.

Whilst fierce wars were raging between the Kin and Sung Dynasties, the fates were at work in the Valley of the Onon, where a mighty race was developing.

Like the Manchus the origin of the Mongols is

shrouded in mystery and mythology, but the determined way in which their stories recur, first in Mongolian, then in Chinese records, and again sometimes in those of the Manchu, seems to point to some common origin or element of truth.

The ancestor of the Mongol royal house was said to be a sky-blue wolf called Burtechino who married a savage partner Goa Maral (Goa = lady, maral = bitch, in Mongol), and led with her a wandering life until they arrived at the source of the River Onon.

Another version of the story tells of a child who had lost both hands and feet, being nourished by a wolf, which reminds us of the ancient Roman myth.

However, to continue the story of Burtechino and Goa, when danger threatened them they were warned by a Good Genius, who led them to a place of safety. Ten warriors who captured ten wives were the result of their union. Arsena, the bravest of them, became chief, and when they went forth on warlike excursions they carried standards with a wolf's head, to show their origin. The Mongol royal family took their name from Sena, which means wolf.

The Chinese account is that Burtechino had a son Bedetse, from whom was descended a long line of chieftains and rulers, not only Mongol, but Tatar and Turkish. One of Bedetse's sons, Sokhor, who was one-eyed, was playing with his brother when some travellers came in sight. In the largest wagon was a girl who greatly attracted Sokhor, so much so that he later married her. This girl was really Turkish, of the tribe of Kurulus; she was said to have a supernatural origin, her father was a spirit, her name Alung Goa.

It was after she was left a widow that she had a strange adventure. One night she was sleeping in her

tent when she was awakened by a brilliant light which fell right across her body, but which seemed to come straight out of the darkness. As she jumped up in surprise the light took the shape of a tall man with golden hair and vividly blue eyes. This spirit man often visited her and by him she had three sons. Similar stories are told of the founder of the Liang Dynasty (A.D. 503) in China and, as already related, of the founder of the Manchus, Aishin Gingou.

Alung Goa must have existed, because her name appears in all the ancient Chinese histories and records, where in most cases her descendants are called by the name of Bordshig, which infers they were born of supernatural fathers with blue eyes.

Even to-day in the remote districts of Manchuria, a touch of blue in the eye is supposed to betray the presence of supernatural power. Anyway, Alung Goa's three sons, known as the Children of Light, founded three famous stocks, the Katakins, the Saljuts and the imperial stock of Mongols. The two former tribes were inveterate enemies of the great Jenghis Khan in his earlier days. Jenghis was descended from Alung Goa's third son.

One of the Mongol tribes (the Jelairs) was defeated by the Kin Tatars. Nachin, the Mongol leader, escaped, and with him his youngest son, who was hidden in a bundle of faggots. Later Nachin disguised himself as a herdsman and went into the Jelair country. As he reached the border he met a father and son who were hawking. The younger man enquired if he had seen a flock of wild geese. Nachin, who of course had seen nothing, told the youth he had seen them flying northward towards the mountains. When the son had gone in search of the geese, Nachin killed the father and pushed his body behind some rocks, and on the

son's return he attacked and killed him also. Then taking the hawks and horses he rode off and attacked some youths who were in charge of herds; he killed them and took the herds. The Mongols continued to harry the Jelair lands until Kaidu, the boy who had been hidden in the faggots, grew up; then as Mongol leader he subdued them.

Another interesting legend is told of the Mongol Chief, Kaguli, third son of Tumbagai. He dreamt that a star shot forth from the thigh of his brother Kabul, yet the firmament was still enshrouded in darkness, then a second and more brilliant star came forth and all around was twilight, then a third and it was light. Kaguli awoke and wondered about his dream, then turned and slept again, only to dream of stars once more. This time they shot from his own thigh, eight of them, each more brilliant than the last. As soon as day broke he hastened to tell his father about his strange dream, and, as usual in such cases, a sooth-sayer was called in and the matter thrashed out. The conclusion arrived at was that three sons descended from Kabul would achieve fame in this way; one would sit on the throne, another would enjoy imperial power, the third would conquer the earth and his dynasty remain long in power. From Kaguli there would be seven descendants, who would all rule, and the eighth would eclipse them all.

So was the coming of the great Jenghiz Khan foretold.

Tumbagai Khan was struck by the dream and he named Kabul his successor, whilst Kaguli was to become generalissimo, and so that there should be no mistake he left a will which was long preserved, inscribed in Uighur characters.

Kabul was the first Mongol sovereign to have any

intercourse with China, and an amusing story is told of his first visit to the Court of the Kin Emperor.

After the nomadic life and rude Court of the Mongol leaders, the Kin Emperor's surroundings must have appeared magnificent. However, the visitor had a huge appetite, ate nearly a whole lamb, tearing the meat with his fingers, then got very drunk on the native brew. In his intoxication he became amused at the Emperor's beard, commenced to laugh, then seized the beard and pulled it violently.

It must be said in the Mongol's favour that as soon as he was sober he apologized and demanded to be punished; this step the Emperor refused to take, instead he made the Khan a present of a gown of golden cloth as a farewell present.

Some days after he had left, the Kin Emperor became uneasy and, suspecting treachery among the Mongols, sent envoys to fetch the Khan back from his homeward journey. The envoys set forth on their mission but never returned; they were slain by the Khan and his followers, who suspected foul play.

The time of the Kins was drawing to a close, however, for just at this period when Manchurian civilization and the various tribes in the lower plains were being strongly influenced by Chinese culture, the ruthless Mongols were commencing their activities in earnest.

It was not until 1234 that the Kin Dynasty was finally destroyed by Ogatai, third son of the renowned Jenghis Khan, and about the same time the southern Sung Empire fell under Kublai Khan, the first Mongol warrior to rule as Emperor over the whole of China.

It is interesting to note at this point how the Chinese became the victims of their own "double-crossing" diplomacy, as they have done at other times.

They had a curious axiom, "Fight in co-operation with one foreign devil against another."

Previous to their conquest by the Mongols, the Chinese of the northern Sung had made an alliance of brotherhood with the Khitan Kingdom under a blood oath, and as a result had not only escaped invasion by the latter but had gained some prestige.

As the Kin increased in power and the Khitan star began to wane, the Chinese abandoned the kingdom with which they had made their pact in order to enter into a secret alliance, in 1120, with the Kin, so that they could destroy the Khitan.

Later, when Jenghis Khan was becoming strong, the southern Sung made a secret alliance with the Khan to destroy the Kin Dynasty.

Temudjin or Jenghis Khan was, according to most historians, born in 1162. "The Scourge of Heaven," "The Curse of God" were the terms by which he became known before he died and left to be divided between his four sons the largest empire that has ever existed on the face of the earth.

Chinese and Russian historians have written volumes about this mighty conqueror, but there is little about him in the English language, which is a great pity, because the story of his conquests is the story of the foundation of Asia as we know it to-day. The Oriental streak in modern Russia, a touch of savagery in the Chinese make-up, these might not have been there had it not been for the great Khan and his overwhelming hordès.

As with most heroes, legend surrounds his birth. He first saw the light of day in the valley of the Onon; the woman who tended his mother exclaimed when she noticed that the child held firmly in his tiny hand a large clot of blood. This was looked upon as an omen

that he would shed men's blood and become a mighty conqueror.

Later his father commenced to look for a wife for him, and one night dreamt that a white falcon had flown into their Ordu (encampment). The next day he met an old friend of Bordshig origin, to whom he said, "I am looking for a wife for my son." The old man immediately offered his nine-year-old daughter Burte. "I will give her to your son," he said. The future Khan's father complained that she was too young. However, it seems that even at an early age the Khan not only knew what he wanted but got it. He liked the girl and demanded that he should have her for his wife. In later years the great Khan is reputed to have had eight hundred wives, and two large Ordus were needed to accommodate them.

No country plays a more important part in the development of Manchuria than Russia, and it is doubtful if Russian influence is finished even now. For this reason the conquests of Jenghis Khan are peculiarly interesting, for they sowed the seeds for many events which took place centuries later. It is perhaps a little difficult to picture Eastern Asia in the twelfth century. In the extreme east in China, the Sungs had achieved a culture with arts that have seldom been surpassed in the history of the world; in the west, Russia was emerging from a state of semi-civilization to one of great magnificence. In the vast districts comprising Mongolia, Manchuria, Turkestan, Tibet, nomadic tribes fought for supremacy.

One very curious fact about the Chinese is that they found time to continue with their arts and produce beauty whilst their empire was literally being torn to pieces. Imagine fighting with people who would load an enemy prisoner with honour if he could carve or

paint, or an Emperor who would leave a field of battle in order to write a poem which had just come into his head, as one of the Sung Emperors did, then it is possible to credit some of the strange events which have befallen China.

Before the birth of Jenghis Khan the Jelairs, who had been such thorns in the flesh of the Mongols at an earlier date, had become little more than Mongol slaves.

Now, then, comes the terrible story of the enslavement of Russia.

The first people to harry the vast tracts of steppes under the suzerainty of the Russian Grand Princes were the Tatars, a Mongol tribe. They had only one god—Power; they worshipped only strength. A Mussulman historian writes of them:

“They adored the Sun, practised polygamy and a community of wives.”

They gave as little quarter as they expected; when a town was besieged they slaughtered everyone in it; when they finally overcame it, not even women and children were spared.

One can picture these fierce-looking tribesmen, their lank black hair hanging half over their yellow faces, high cheek bones and strong teeth adding to their uncouth appearance. Village after village fell before them. In such cases they did not kill all the men they captured; usually they took ten of the strongest men from each village, forcing them to act as carriers and labourers, filling up fosses, digging trenches, and building huts.

It took nearly forty years of obscure struggles and fighting before Jenghis Khan was able to consolidate his followers sufficiently to be able to attempt great conquests.

Yet during the time which he ruled the Mongols, from 1204 to 1227, he conquered Manchuria, Tangut, Northern China, Turkestan, Great Bokhara and Western Asia as far as the Crimea.

It was during his conquest of Bokhara that his lieutenants subdued a great multitude of Turkish people, and passing the Caspian Sea by its southern shore invaded Georgia and pillaged up to the slopes of the Caucasus.

In the southern steppes of Russia the invaders came in contact with the Polovtsui, who were hereditary enemies of the Russians, but were now so terrified that they asked assistance from these old enemies against the Mongols.

The Russians had arrived in the valley of the Lower Dnieper, when the Tatar ambassadors made their appearance and declared:

"We have come by God's command against the accursed Polovtsui. Be at peace with us, we have no quarrel with you."

The Russians with surprising shortsightedness had the emissaries put to death, and advanced farther down the steppes to meet the oncoming hordes.

There was a terrible battle, the Mongols and Tatars fought like savages and the flower of Russian chivalry lay on the banks of the Kalka, literally hacked to pieces. Ten thousand Kievans were amongst the dead.

After this terrific slaughter the invaders turned eastward, and they did not return until they had finished their conquest of China, a matter of thirteen years.

During this period the Russians quarrelled amongst themselves, and made no attempt to prepare defences against further invasion; it would seem that their terrible lesson had not been sufficiently severe.

It was one of the sons of Jenghis Khan who sent



PLATE III.—STREET PERFORMERS OFTEN WEAR ELABORATE
COSTUMES

his nephew Batui to take the next step towards Russia's enslavement. His first action was to set fire to the town of Bolgary, which perished in flames with many inhabitants; those who escaped being burnt were disembowelled by his orders.

The invaders then plunged into the forests which fringed the Volga; here three Russian Princes were encountered, with their followers, from Pronak, Kolomna and Moscow.

"If you desire peace," said the Tatars, "you must give us one-tenth of your goods."

The Princes replied that they would only agree to that when they were completely crushed.

There was fierce fighting, and the Princes determined not to give in. The death struggles of one of them, Prince Feodor, had an extra horror added when he realized that his young wife Euphrasia had been selected as the special spoil of Batui. She, however, killed herself and her young son, so that she might not fall into the Tatar clutches.

Another of the Princes, Oleg the handsome, repelled the invaders, but was eventually captured and killed by being slowly cut to pieces.

On the invaders travelled, a relentless force, onward to Moscow, which they burned, afterwards besieging Vladimir on the Kliazna, which Iuri II had abandoned in order to seek help from the North. His sons did their best to defend his city, but all were prepared to die.

Many nobles with the Princesses humbly besought Bishop Metrophanes to give them tonsure and sanctuary in the Cathedral, which he did; but the Cathedral became their tomb, for the Tatars fired it and watched the screaming prisoners roast alive.

The Tatars then sought out the encampment of the Grand Prince. Of what happened then, there is no

record. Not a man or woman was left alive; the mutilated headless corpse of the Prince himself was later found by Bishop Postof.

Russian heads fell beneath the Tatar sword like grass before the scythe; they swept over the rich cultivated country like some terrible storm. The town of Kozelsk held out against the Tatars for a long time, but at last had to give in. The inhabitants suffered for their bravery with terrible tortures and everyone was exterminated; as the bodies were piled into mounds their blood ran into a hollow in the ground and formed a pond of blood, in which the little boy Prince Vasili was drowned.

For two years after this the Tatar and Mongol hordes ravaged the country, crops were burnt, villages destroyed, churches used as stables, and the women forced to consort with the half-savage invaders. Batui demanded that a fresh maiden should be captured and supplied to him every day, any repulse of his advances on the part of the girl being repaid by terrible mutilation.

The great climax came when Mangu, grandson of Jenghis Khan, attacked the Holy City of Kief, with its white walls and innumerable churches, glorious cupolas of gold and silver and jewels rising skywards, a memorial to the artists and glory of Byzantium.

Mikhail the Grand Prince fled immediately he heard the Tatars were approaching, leaving his rival, Daniel of Galicia, to face the music. The taking of Kief must have been one of the noisiest battles in history. Days passed, then weeks, still the bellowing of buffaloes and shrieks of horses and camels continued to mingle with the blood-curdling howls of the Tatars.

Finally the invaders assailed the Polish gate with battering-rams, and it was not long then before the

invaders were successful in breaking down the city's defences. The Tatar entry into the city was a terrible scene, inhabitants being put to death as they cried aloud for mercy.

Burning and looting commenced at once. Objects which appeared valuable were loaded on to camels, and attractive young women were thrown across the Mongol saddles, in most cases lashed to them, until their captors were ready to make them their slaves and concubines.

The last defenders of the city sought refuge round the tomb of the Grand Duke Jaroslaf; some of these were spared because the Khan had ordered that the principal boyars should be permitted to live.

The unfortunate Russians could scarcely have had time to survey the ruins of their city, much less to rebuild it, when in 1240 the Tatar hordes attacked once more.

So splendidly were these wild men organized that they are described by contemporaries as moving like "one man."

On this occasion, not even the tombs were respected; skeletons were torn from their shrouds and the bones scattered in a search for valuables. The glorious Cathedral of St. Sophia was attacked and the monastery of the Catacombs was taken. One hundred thousand Russians were taken into captivity, and even the wives of the boyars were made to grind corn for the Tatars.

It had been the proud boast of Jenghis Khan, when his hordes advanced as far as Cracow and Pesth, laying waste to all the intervening cities, that he would be able to ride over the vast plains of Asia and Eastern Europe without his horse stumbling.

It came to pass as he had prophesied, and after his

death in 1227 grass grew upon what had once been flourishing cities, but when the news of the death of Oktai, second Emperor of the Tatars in China, reached Batui, he recalled his armies from their attack on Germany.

The fierce fury of the hordes upon the Slavonic race was spent, although they remained to hold most of what they had captured. It was after the fourth successor to Jenghis Khan, Kublai Khan, had usurped the throne and established himself in China, that the bond of vassalage between all the hordes was broken, and in 1260 the Golden Horde became a separate State, composed not only of Tatars and Mongols, but Nogais, Petchenegi, Polovtsui, as well as some Turks and Finns.

There is not any doubt that this early and terrible intercourse between Russia and the Eastern hordes has had a very far-reaching effect, is in fact responsible for part of the menacing influence which Imperial Russia had over Manchuria and China at a later date.

How strange it is to find that of all the vast domains over which the Mongols swept so ruthlessly, China put up the strongest resistance. Probably Chinese culture partly accounted for this queer state of affairs. Anyway, there are interesting reports of what Western travellers experienced in China at this time.

Of the first two Catholic missionaries there is little to tell, but when John de Plano Carpini returned from visiting the Court of the great Kublai Khan in 1245-47 he had a good deal to say of the wonders he had seen.

He described the Chinese of that day as "a kindly, polished people, with faces very similar to the Mongols, but not so broad." "They are fine craftsmen," he said,

"their country is rich in corn, wine, gold, silver, and silk."

A missionary who visited the country a few years later described the people he called Cathayans as little fellows who spoke through their noses. Their money, he explained, consisted of pieces of cotton paper about the length and breadth of a man's palm, with lines written on like seals and the imprint of Mangu Khan, the third Khan in succession from Jenghis.

It was Mangu Khan who waged violent war against the Sung Dynasty until he died in 1259, when the growing Mongol heritage was taken over by the glamorous Kublai Khan, who is described by the Venetian Marco Polo as "of medium stature and pleasing to look upon." If Marco Polo's description of the Khan was accurate, the contemporary artists should have been put to the sword, for they depict the Khan as abnormally obese, with a face which was unpleasing in every feature. Anyway, Kublai received Marco Polo and his father with great kindness, and they were struck with the magnificence of the Khan's Court, more particularly as he was so busy waging war at the time.

Huge banquets were provided for the travellers, and the board was heavy, not only with sumptuous food, but with vessels of gold and silver. Marco Polo was particularly entranced by the sacrificial bowls of precious metals which were used to hold kumiss, of which the Mongols drank heartily—often too heartily.

After an arduous campaign, and a long siege before Hsiang-Yang was taken (followed by Hankow, Soochow and half a dozen other important cities) in 1276, all China recognized the great Kublai.

For a moment we might pause and consider the vast extent of the Mongol Empire. It stretched from

the Black Sea to the shores of the China Ocean, and from Northern Mongolia to the frontiers of Annam. Manchuria was then, as it has been many times since and is still to-day, the cockpit of Asia, the Belgium of the East, where all the tribes fought out their differences.

What must surprise us to-day with all our science and modern methods of transport is the ease with which the Mongols travelled; formidable mountain ranges, which were only traversed by mere goat tracks, were negotiated, it seems, with little difficulty. The Mongols were magnificent horsemen, but wherever the Mongol hoof trod, the mark of desolation remained.

When these intrepid warriors advanced to Burma they were faced for the first time with elephants, beasts they had never seen before, but they stormed them with arrows and the elephants fled before the Mongols.

Yet with all their savagery the Mongols had good points and China enjoyed great prosperity under the rule of Kublai Khan, who quickly ordered his followers to adopt the Chinese method of writing and to support the established institutes of learning.

An old saying about China describes the country as "a sea which salts all the waters which flow into it." The truth of this saying is proved very strongly by the manner in which the Mongols adopted all kinds of Chinese culture, and in later years exactly the same thing happened to the Manchu conquerors of China. To-day we are witnessing a similar instance. Japanese friends have told me that "all Japanese Art is Chinese in its origin."

A popular reminder of the Mongol or Yuan Dynasty, which remains to-day, are the many plays and puppet show dialogues written then, because the Mongols

were so much attracted by these Chinese entertainments. So great was the demand and such a large number of plays were written that *Plays of the Yuan Dynasty* are still standard works.

Timur, grandson of the great Kublai, succeeded him, but he did not show great ability as a ruler and there was little improvement after his death in 1307, when seven equally ineffective Mongols sat on the Dragon Throne, one after another, until 1368.

The Chinese, who had been impressed by a glorious reign like that of Kublai, had become more and more discontented with their barbarous conquerors as the years passed and degeneration rather than improvement set in.

Finally they commenced to riot and take determined steps to re-establish Chinese rule.

At the head of the risings in the South was one named Chu, a man of the people. His family had fallen upon evil times, and finding himself penniless with no hopes of inheritance he had shaved his head and determined to become a monk.

Instead of following his holy calling, however, he became a leader of a rebellion. He had a commanding presence, great will-power and ability, and was a most skilful tactician.

His first important step was to march on Nanking, which fell after a short siege. A further march against the Mongols in the Korean and Western parts of the Empire met with equal success. Chu organized three armies which carried out further conquests. In the South he took the provinces of Fukien, Kwantung and Kwangsu, and two hundred and fifty thousand of his men overran the Northern part of the country.

Rebellion and disorder reigned everywhere, crops were destroyed, business ruined, but the Mongol reign

was over. Chu took Peking and made himself Emperor, under the name of Hungwu.

The task Chu had undertaken in driving out the Mongols was not as difficult as the one he had to undertake now, that of convincing the Chinese people that he was their right ruler. Hereditary and family claims are so powerful in China, and there was certainly nothing from a family point of view to induce them to acclaim Chu wearing the purple.

However, he did as the first Mongol ruler had done, appealed to the native love of culture. He rehabilitated the College of the T'ang Dynasty, which was called Hanlin or Forest of Pencils, then he codified the Laws of the Empire, which had become hopelessly lax under Mongol rule.

When Hungwu died of old age in 1399, the country was quiet except for the Mongol hordes which harried the Ming troops in the Northern provinces and in Manchuria.

Hungwu left the throne to his grandson Chienwen, about whom we learn another pleasant story of "family affairs."

Chienwen invited all his uncles to his grandfather's funeral, but only the Prince of Yen accepted. With due gratitude, he quickly organized a force against his nephew, and in 1402 his army gained the day and Chienwen abdicated, becoming a monk. It was believed that he had committed suicide. The fact that he found sanctuary in the monastery of Yunnan was discovered when he had a volume of poems published, which described his own life history so vividly that it was impossible for the author to remain incognito.

Imagine poor Chienwen, immediately ordered to Peking, where he was made a prisoner and frequently tickled into hysterics for the Emperor's amusement.

This was a favourite punishment for distinguished prisoners, who were trussed like fowls with silken cords, whilst slaves tickled the soles of their feet and other sensitive spots with peacock's feathers.

Apart from his treatment of his nephew, Yen, who called himself Yunglo, was intelligent. After having Chienwen's four years of reign wiped from the Annals of Chinese history and added to Hungwu's reign, he ordered an encyclopaedia to be compiled in 1407.

He gave the scholars of his day plenty of work to do in this, because 22,877 books were required as well as a list of contents which took sixty volumes.

Unfortunately Yunglo's ability was not inherited by his successors, for a number of incompetent Emperors followed with the result that, in 1428, Tonquin, the Tatar Prince, threw off the Chinese yoke, and raided the Northern Empire unchecked. In one battle alone the Mongol horsemen attacked with such violence that a hundred thousand Chinese were killed and the surrounding districts so devastated that the decaying bodies lay piled up until wild animals scavenged them and the bones sank into the earth.

The Emperor Cheng t'ung was captured and spent eight years in captivity whilst his brother ruled.

The Mongols offered the release of the Imperial prisoner in return for one hundred taels of gold, two hundred taels of silver and two hundred pieces of silk. Some idea of the manner in which China had declined since the days of Kublai Khan can be gathered from the fact that this ransom could not be provided. Yet, another contrast, the Ming Dynasty produced the finest porcelain the world has ever seen.

Cheng t'ung died in 1465, and before his death certainly did one good deed when he ordered that the

barbarous custom of immolating slaves at the Emperor's tombs should be abolished. The previous Ming Sovereigns had insisted upon these human sacrifices in honour of their memories.

Cheng t'ung's successor Chenghwa had a canal made from Peking to the Peiho, which was actually the only public work carried out during a period of brigandage and disaster.

An event occurred during the next (Chengte's) reign, 1506-22, which is worth noting because it later led to important Trade Treaties.

It was in 1511 that a Portuguese, Raphael Prestralo, arrived on the south coast of China to spy out the land and see what opportunities there were for future trading. He was evidently quite satisfied with his survey, for six years later, Don Fernao Peres D'Andrade arrived in Canton in command of a small squadron.

He was given a friendly reception when he explained his commercial objects, but unfortunately his compatriots did not conduct themselves very well in other parts of the country, and in consequence the adventurous Don was thrown into prison, where he remained for eight years. At the end of that time he was beheaded at the command of Chiaching.

There is no doubt that the Portuguese did commit a number of outrages, even allowing for a certain amount of exaggeration in the Chinese records. It was a pity, because the Chinese became so prejudiced towards foreigners that trade relations with other countries were looked upon with great suspicion until a comparatively recent date.

Missionaries were refused admission and the famous Xavier died on the Isle of Shanshan, without fulfilling his ambition to visit China.

Chiaching died in 1566, and his memory remains

green because of an astonishing death-bed confession which he wrote, of how he endeavoured to gain immortality; from all accounts he had a busy time with the soothsayers.

Lung ch'ing reigned after Chiaching, and during his time on the throne Yanta, the Mongol leader, subdued the north-west frontier, and other Tatar tribes led by one called Popai took a town or two.

The Ming Dynasty was now in its twilight. The Emperor Wan li, a connoisseur of art, as were most of the Ming Emperors, endeavoured with little result to stop internal strife and civil war. His death caused further trouble, for he had no son by his Empress, and so nominated the son of his favourite concubine to sit on the Dragon Throne.

There was no objection towards the son of a concubine, and Wan li's choice would not have caused trouble had not the younger son of the concubine laboured under the impression that he was first favourite and would therefore be chosen by his father to succeed him.

He headed a revolt and embittered the last hours of his father's life. Three Emperors of little note followed Wan li and so ended the Ming Dynasty.

With the coming of the year 1644 we have a key date in Chinese history. With the Ch'ing Dynasty, China came under Manchu rule. Art declined and Manchuria became "sacred Imperial Soil."

CHAPTER II

Early Foreign Influences

THE conquest of China by the Manchus in 1644 marks the beginning of the country's modern history. Treaties made and agreements entered into shortly after that date are still taking effect, though usually in a totally different manner from what was intended at the outset.

Considering China's earlier history, this conquest was inevitable. Just as the Mongols had advanced and overpowered the greater part of Asia, and when their vitality was spent returned to their former conditions, so the powerful Nu Chen tribes could scarcely be expected to sink into obscurity until they had made a bid for power.

Neither during the Mongol nor during the Ming Dynasties were the Nu Chen and other inhabitants of the old Kin Empire ever wiped out. Instead they remained securely in their stronghold—Manchuria.

Actually the Ming Empire never reached beyond Mukden, in Fengtien Province.

Nuerhachi, descendant of the mythological Aishin Gingou, has been described. He united the Nu Chen and Manchu tribes, but although he drove the Ming armies like leaves before the wind, he never broke through the Great Wall.

It was, however, the army which he had founded which finally subdued China, but when it was commanded, first by his son, and later his grandson, years after Nuerhachi had been gathered to his ancestors.

It was when the Chinese Empire was about to be placed under Manchu rule that the Ming Minister

applied for assistance, in the form of soldiers from the Governor of Nagasaki and the King of Loochoo. This was the first time that China had ever invited Japan to enter into her disputes. No help was sent, however.

Japan had already entered into Chinese history previous to this—as the aggressor—for both during the Mongol and Ming Dynasties Japanese pirates harried the shores of China.

The earliest history of Japan, like that of China, is buried beneath a mound of fable, though it is admitted that the former civilization is not so ancient.

Physical characteristics, peculiarities of language, both spoken and written, show a common origin between the two people, but the devotion to art and culture always shown by the Chinese was lacking in the Japanese in their earlier stages of development.

In 1266 envoys were sent to Japan to protest to the rulers about their unprovoked piracy, but the Chinese were not fond of sea voyages and the envoys were afraid to cross the sea when they reached the Korean coast; and so the deputation never reached Japan.

At the same time as Portuguese traders arrived in China, Japanese piratical raids were tremendously on the increase.

A Chinese historian of that date describes the Japanese as “Intrepid, inured to fatigue, despising life, and knowing well how to face death; although inferior in numbers, one hundred of them would blush to flee before a thousand foreigners, and if they did they would not dare to return to their country.”

The first time they laid siege to Nanking they were successful in taking the city, and were only beaten when hopelessly outnumbered. It was while the Mongol leader Yenta was busy making trouble in

North-West China that the Japanese, who had grown fat and prosperous, attacked Korea.

The King of the latter country called upon China for assistance, which of course was not forthcoming.

Hideyoshi, who afterwards was made Taiko (Military Province Governor), advanced across the Korean Peninsula without meeting much opposition. Afterwards the Japanese retired to their base at Fusan. The Chinese then sent ambassadors to Japan, but in order to be insulting they sent inferior men, and the result was that the Taiko sent troops to attack Korea again, but the war did not last long because the Taiko died suddenly. The returning forces, however, brought back with them ten thousand pairs of Korean ears, carefully dried to show how many men they had accounted for.

The Japanese had gained a good deal from China in another way by this time. Miako, Osako, Sesshin and Kano were all Japanese artists who drew their inspiration from the art of the Ming Dynasty.

About this time we find an example of the inability China has always shown of looking after her people who went to colonize other countries. Shortly after the Spaniards had settled in the Philippine Islands, Chinese commenced to settle there, yet when twenty thousand Chinese were slaughtered by the Spaniards there was no word of protest.

It was during the Manchu invasion that China did as she has so often done, to her detriment—invited outside help in her quarrels.

On this occasion it was the Portuguese, but when the regiment arrived complete with guns, things were not going as badly for the Chinese as they had been, so they took the guns but not the soldiers.

Nuerhachi's mantle had fallen on his fourth son,

T'ientsung, who thoroughly crushed Korea by pretending to make peaceful overtures to the Korean King.

T'ientsung was cautious as well as wily, and when he was racing to Peking supported by the Mongols, and endeavouring to prevent the relieving Chinese army from getting there first, he decided to resort to a very mean trick in order to outwit, rather than overcome, the Chinese leader Chunghwan.

Some of his officers held a conversation within earshot of two imprisoned eunuchs, and said that Chunghwan had turned traitor to his master, the Chinese Emperor. The eunuchs heard, as they were intended to, and finding their prison door open they escaped to tell the Emperor of his trusted General's treachery.

Chunghwan was never given an opportunity to defend himself; prison followed by execution was his fate.

T'ientsung, feeling that he could not take the city, retired into Manchuria. The Chinese then attacked with violence. (They always prefer to attack a retreating army rather than to act as the aggressor.)

The Emperor had, however, not only the inevitable Manchu conquest to face, but two rebellions headed by men called Li and Chang.

Li determined to take Kaifeng and as there seemed to be no other way of accomplishing his task, he made a breach in the high dunes which held the waters of the Yellow River in check. He succeeded and drowned nearly one million people, including ten thousand of his own followers.

When he saw his rebel banners floating on the city wall he was so pleased that he forgot the flood and marched on to Peking, calling himself Emperor.

He took cities on the route and burned every village;

his chroniclers describe the enormous garrison which he overcame in Peking, but Chinese garrisons are often numerous on paper.

When the unfortunate relict of the Ming glories saw the rebel forces coming, he went out and hanged himself on what we call a monkey-puzzle tree, and it gives some idea of the contradiction of Chinese character that Li loaded this tree with chains after he had taken the city, as a punishment for having destroyed the "Son of Heaven."

Now we meet the Chinese "Helen of Troy," only a slave girl it is true, but responsible for putting the Manchu Dynasty firmly on the Dragon Throne.

Li, when in possession of Peking, received the allegiance of the magnates of the city, among them Wu, whose son Wu Sankei had succeeded Chunghwan in the command of Ningyuan.

When Li was approaching the city, it was this officer who was ordered by the Emperor to go to the relief of the city. On the way, however, he heard of the Emperor's death and the city's fall. At the same time he received a message from his father advising him to submit to Li. Now previous to his departure he had bought a slave girl in the market, whose loveliness filled him with adoration for her. It was indeed with the thought of saving her from massacre that he had hurried so fast towards Peking.

It is easy to imagine his horror when news was brought to him that the lovely girl, Ch'en yuan by name, had been given as spoil to a rebel officer. Maddened by the news he wrote two famous letters, one to his father calling down the curse of Heaven upon him for despoiling his love, and another to the Manchu Commander asking him to combine with him in an attack on Peking.



PLATE IV.—STILT-DANCERS—A TRIUMPH OF BALANCE

The Manchu Regent Dorgun needed no second invitation and set out on one of the quickest marches ever made across Manchuria. Meanwhile Li, thinking that Wu Sankei might listen to his father, had the old man sent outside the city walls.

For once in China filial obedience was forgotten, Wu Sankei remembered only the helpless slave girl in Peking. The fighting was fierce and Wu Sankei would not have routed Li's followers if it had not been for the onslaught of the Manchus, who had secreted themselves in the mountains after their rapid march.

Li took everything portable he could, executed Wu and his dependants, then fled before the pursuing Wu Sankei.

Finally his followers began to desert Li, for success is the acid test in China, a failing cause is always deserted. Li, with twenty followers, was reduced to pillaging the peasants of the Shensi province, until he was beaten to death by them with farm implements. When Wu Sankei reached Li's final stopping place, there were only hacked bodies to tell the tale.

The Regent Dorgun and his infant nephew Shunchih arrived at the walls of Peking full of their triumph, but it was with somewhat of a shock that they found a great part of the city burnt to the ground, this because Ch'en yuan, the slave girl, had fired the city.

However, order was soon restored and orders given to commence the rebuilding of the city.

One of Dorgun's first acts after his establishment in Peking was to bestow the posthumous title of "sedate and heroic Emperor" upon him who had hanged himself.

Then he set about dealing with the eunuchs who held so many important offices. These men had become

most powerful under the late Ming Emperors, whose downfall was not a little due to their indulgence in all manner of unnatural vices. Dorgun deprived them of their positions.

After Peking, the Manchus marched rapidly to the Ancient City of Hanchow and then on Nanking, which they overcame after seven days of the fiercest fighting.

Fu Wang, the puppet Emperor, was indulging in a drunken orgy when the invaders arrived. His first instinct was to escape; it was whilst he was actually running away from the city that he was slain by the Manchu leader Shih. He is said to have continued running a few yards after his head had been slashed off by the Manchu's sword.

Ch'ang Wang, who was Emperor for three days, actually opened the gates of Hangchow to the invaders, who immediately beheaded him, but did not interfere with the citizens.

Of course all the supporters of the Ming Dynasty were not subdued for some years. One particularly large band harried the country for many years and were accompanied by a great number of female hangers-on. Hsi Wang, leader of one Ming group, ordered these men to bring their women to parade before him. As soon as they did so some thousands of them were slain, the Emperor himself plunging the sword into many of them.

Wu Sankei's rebel grandson was captured, but died before he could be brought to the Emperor's presence; his corpse was beheaded and Wu's bones disinterred and scattered.

Just about this time the Khalka Tatars, who were allied to the Eleuths and Kalmucks, under a leader called Galdan, made friendly overtures to China, so that they could fight their Tatar neighbours. The Emperor

had heard that this new force was firmly entrenched on the banks of the Amur River; and in order to discover the truth he sent two trusted Jesuit missionaries, Gerbillon and Pereira, to report to him.

Upon their return he sent an army against these tribes, overcame them and brought back thousands of prisoners, whom he installed in one part of Peking, which afterwards was called the Tatar city, and until the last few years was easily distinguishable from the rest of the city because of the quite obviously different race inhabiting it.

Galdan, who had escaped, enlisted the sympathies of the Dalai Lama of Tibet, but without much effect. Later Galdan's nephew was allowed to become a Chief in part of the Khalka territory. He repaid this kindness by holding as hostages some Chinese envoys. This infuriated the Emperor, who immediately dispatched a force against him.

As usual fighting took place in Manchuria, and there was a crushing defeat for the Tatars, who were trampled to death by their own camels, which had been put in the front lines.

Skirmishes and scrapping continued, but the Chinese were tired of being harried by Tatars and Mongols, and in a final battle they overcame their enemies by what would be called to-day a very mean trick. The Chinese Commander observed a large crowd of people gathered together on a hill some distance from the battlefield. He realized that it was a gathering of the women and children of the tribesmen, so he instantly ordered an attack. When the Mongols saw their womenfolk being shot down, they broke their ranks and fled to their assistance, with disastrous results.

Galdan's son and daughter, however, were saved and honoured instead of being imprisoned by the Chinese.

With the Manchu Dynasty now established firmly on the Dragon Throne, one must consider the beginning of China's relations with foreign countries which have so great a bearing on present-day affairs.

As has already been noted, Japan's first dealings with China were when Japanese pirates ravaged the coast of the former country. The Manchus having always been a failure as seafarers, the last Ming Emperors appealed to Japan on several occasions for help, but it was not granted.

Before the Manchu Dynasty was firmly established, there were two foreign deputations to Peking. The Dutchmen who came by sea wisely submitted to the Chinese rule of performing the "koto" in the Emperor's presence. The Russian delegation, which had travelled overland, did not show the same good manners.

When the Russians put forward their request to be allowed to trade with China, it was not very well received.

"Your country is too far distant and the winds on the East coast too boisterous," they were told.

It was, to begin with, Russian fur hunters who blazed the great trail across the vast wastes of Siberia. In the sixteenth century these men penetrated as far as the Behring Sea, and even ventured across the Straits to Alaska.

These pioneers of commerce were followed by armed forces early in the seventeenth century, when the Cossacks of the Upper Amur were engaged in constant skirmishing with the wild tribes there.

The Jesuit missionaries already mentioned, Gerbillon and Pereira, spoke both Mongolian and Russian in addition to Chinese. They were the means of

arranging the first treaty which was ever signed between China and any other country.

The Treaty of Nerchinsk was signed in the valley of the Amur on October 27, 1689, and is certainly the first time that Manchuria attained any political significance. Thus was Peter the Great's Empire extended to the Northern boundary of Manchuria, along the banks of the Argun River (a tributary of the Amur), and from the Kamennue mountains to the Okhotsk Sea.

It is easy to imagine that these fierce Siberian Russians looked upon those Northern plains and forests as their own lands. Wild, daring horsemen, their faces betrayed their Tatar descent. As Jenghis Khan had swept across the plains, so would they have done, but there was no leader among them, only a number of groups and tribes. Their ruler in St. Petersburg was far away, but he nevertheless gained a hold upon Mongolia, Manchuria and even, in a less definite way, upon China itself.

Russian interest in Manchuria to-day is said to have vanished. Travellers who during the last few months have seen tanks patrolling the Northern banks of the Amur and a vast display of aeroplanes above—wonder . . .

However, for nearly two hundred years after Nerchinsk, Russia was content merely to "trade" with China, all the while getting a stronger influence in Mongolia and Manchuria. In 1727 Count Sava Vladis travelled to Peking with a message for the Emperor from the Czar. The Treaty of Nerchinsk was revised, and it was arranged that a number of Russian youths should be established in Peking in order to learn Chinese. With very little delay these young men were settled in the Chinese capital under the control of an

elderly Russian, who established himself as a kind of plenipotentiary. In this subtle manner the Russians finally set foot in Chinese territory.

The Spaniards and Portuguese first entered Manchuria as missionaries and established a pretty firm hold in this way. Unfortunately, like other people who gained a foothold in China, they were tempted to exploit the country.

A number of Jesuits acted as usurers and did excellent business, because they loaned money at 24 per cent, whereas the native moneylenders demanded 36 per cent.

After a while knowledge of these regrettable practices spread to Rome, and a Papal Legate was dispatched to enquire into the matter. One cannot say whether it was by accident or intention that he died suddenly, being seized with violent pains after a dinner of stewed pigeons given to him by some of the Jesuit missionaries who had welcomed him to China.

Some years later a Portuguese delegate was sent to admonish the missionaries.

At Fukien, in 1746, a number of Spanish missionaries were slowly strangled, then beheaded, and it is rather a curious fact that it was in this district that a wholesale massacre of British missionaries took place in 1895.

To read how the Chinese accepted Manchu rule, after the last rebels had been dealt with, is very reminiscent of the attitude towards Japan to-day. Only against the Mongols have the Chinese ever put up a powerful offensive, and throughout their history their methods have been different from those employed by any other country, either Eastern or Western. The Chinese have absorbed their conquerors, instead of being "culturally" overpowered.

The Mongols caused a good deal of trouble in the early part of the eighteenth century when they overran most of Manchuria. In 1745 Tsening, their chieftain, died and there was so much fighting over his successor that the Emperor Ch'ienlung was able to reclaim all the land which his father had weakly ceded to the marauders.

Amurasana, a Mongol noble, was put in charge of the reclaimed territory, whereupon he immediately claimed monarchial rights, with that consistent faithlessness always to be found among the Mongols.

When the Emperor heard of this he ordered that Amurasana should be brought to him dead or alive, but the Mongol did not wait for the Emperor's generals, but escaped into Russian territory, where he was fatally attacked by smallpox.

Ch'ienlung's generals now took Eastern Turkestan, and when the victors entered Kashgar the people fell on their knees and in loud voices acclaimed the mighty Emperor.

With the boastfulness that has often characterized Chinese leaders and Emperors, Ch'ienlung declared: "My Empire is larger than any in the world, it is more populous, it is richer, my coffers overflow with silver, and my granaries are full of all kinds of provisions."

About 1752, China was enjoying one of those periods of prosperity which have occurred from time to time. It must be recalled that at this time Manchuria was treated by the Peking Rulers as their Crown lands, reserved for the Manchu race, the entry of emigrant Chinese was forbidden, and at all times of crises the Emperor sought refuge in Jehol Palace.

Ch'ienlung's success led to the return of a Tatar tribe, the Tourgots, to Chinese soil—a story worth

retelling for the insight it gives into the strange conditions of nomadic life.

At an earlier date the Tourgots had migrated into the Russian territory of the Kirghez, where they were often recruited for the Russian army, especially when Russia was fighting the Turks.

Without the knowledge of the Russians the six hundred thousand decided to depart, first setting fire to their encampments and the neighbouring Russian villages, but this was prevented by the timely arrival of a contingent of Cossacks.

All efforts to prevent their trek proved fruitless, and they covered the first three hundred miles in seven days, travelling on horses and camels. Their journey then began to be a terrible one, for the Cossacks pursued and harried them in the rear; the tortures of famine and thirst made themselves felt. During the eight months that they travelled over steppe and deserts they suffered from all manner of disease as well. The last eight days before they reached the Chinese frontier at Lake Tengis was the most terrible part of all, for during that period they were entirely without water.

Swollen faces, blackened tongues hanging from parched mouths, flesh lacerated where they had torn themselves in vain endeavours to drink their own blood! Many of them were quite mad with thirst-frenzy when they arrived at the frontier.

In order to reach Chinese territory the tribesmen had to negotiate a rough mountain pass, about 2,000 feet above the lake. They took nearly two hours to descend. The sight of forests and water drove the thirst-maddened people to even greater frenzy.

Ch'ienlung had sent to meet the tribesmen, and the

contingent arrived in time to see the awful disaster which took place.

As the first Tournout reached the water there was a mad rush, wild screams and shouts rent the air as the wild Bashkirs who formed part of the cortège rode in among the people and slaughtered them in their mad desire to get the water first.

Wildly all began to fight and struggle, the condensation of the bodies grew worse every moment, trampling hoofs and sharp scimitars added to the terror of the scene.

In this carnival of murder the lake became stained crimson with swiftly flowing blood, the water they so much craved for was pure no longer. Gurgling, drowning men and women swallowed mouthfuls of blood. Neutral spectators who had gathered above the lake looked away in horror. Suddenly the Bashkirs noticed the Chinese cavalry approaching. Too maddened to realize they came in friendship, the former massed into groups and prepared for attack.

There was nothing for the Chinese to do but to turn out a broadside from the lakeside fort.

No savage conqueror could have planned more savage vengeance. Out of the six hundred thousand who set out, two hundred thousand reached the lake. But of these there were only two or three hundred wretched survivors, who were fed and cared for according to Ch'ienlung's instructions.

Ch'ienlung sent troops to Burma, then to India, and for many years Ghurka Chiefs paid tribute to China, and Ch'ienlung's Empire spread over Mongolia, Tibet and Cochin China.

Vast possessions, however, did not improve China's attitude towards foreigners; they were always "foreign

devils" or barbarians, and the Japanese held the same views.

John Mildenhall (in the reign of Queen Elizabeth), the first Englishman to trade with China, had a very poor time.

In 1742 H.M.S. *Centurion*, with Commodore Anson aboard, arrived at Macao, the first British warship to enter a Chinese port. With deplorable short-sightedness he was refused any supplies.

An English merchant who tried to trade in the country was forced to his knees in the Emperor's presence.

On another occasion a gunner fired and killed a Chinese by mistake. The Chinese demanded that he should be handed over to them, not for punishment they said, but as a witness when an enquiry was held. The Chinese broke faith and strangled him.

The unhappy conditions which existed between the East India Company and China resulted in the decision to send an ambassador to China. When Lord Macartney arrived in H.M.S. *Lion* the ship was fired on, but he eventually landed peacefully.

Again a dispute about the "koto" took place, the Englishman refusing to make this obeisance to the Emperor unless the latter did the same before the King of England's portrait. He felt that he had been insulted enough by having a pennant flown on the ship which brought him from Peiho, on which was inscribed "Tribute bearer from country of England."

Ch'ienlung, deciding that discretion was the better part of valour, acquiesced. There was further trouble; for Lord Macartney, who had expected to meet the Emperor in Peking, finding it impossible to transport the presents he had brought further, left them in the capital. One can picture this austere English

gentleman travelling in an English post-chaise to Jehol, and taking four days to reach the Great Wall and another two before he arrived at the Manchurian capital; also his intense annoyance when he was ordered into the Emperor's presence whilst still travel-stained.

A tent in the palace garden was the "Court of Audience," and an interesting episode took place when the Emperor took his purse from his belt and gave it to George Staunton, a fourteen-year-old English boy, who was the only one of the English delegation who spoke Chinese.

Chia ch'ing, who succeeded Ch'ienlung, was quarrelsome and a bad ruler. He refused to see the Russian Ambassador in 1794 because he would not "kotow," and the same nearly happened to Lord Amherst.

It was during this reign that there really began the opium trade, which has perhaps more than anything else led to China's undoing. The British seized huge quantities of it in the early stages of the trade, destroyed it and paid the Chinese six million dollars at the same time as Hong Kong was ceded to Great Britain, following Sir Gordon Bremer's blockade of Canton.

The condition of foreigners at Canton was terrible at that time, and a fearful fate befell one Captain Anstruther, R.A., who was captured and imprisoned in a cage kept in the hot sunshine. By a treaty concluded by Great Britain with China in August 1842, certain ports were opened to British and other foreign traders.

It was not long, however, before the position of European traders became unbearable, and in March 1860 an ultimatum was sent by Great Britain to China because of an unprovoked attack upon Treaty Port forts.

The Taiping Rebellion in China broke out almost at the same time that the Chinese were struggling with Great Britain, and a Mahommedan rising followed in another part of the country.

Dishonest officials, and the ease with which the Chinese can be bought, prevented them from being able to rule their own country successfully for many centuries.

Acts of violence towards foreigners continued all through the nineteenth century; a great deal of this being due to ignorance and superstition, still rife in China.

At Tientsin in June 1870, nuns of the Convent of the Sisters of Mercy were suspected of using the eyes and hearts of dead children for medicinal purposes, colour being lent to the story because so many children had died during an epidemic.

The Chinese demanded that a party of five should inspect the Convent. The nuns agreed, but the French Consul did not, so he ordered them out. In consequence, the nuns were outraged and murdered with the greatest cruelty.

At this time it had become the custom to send prisoners to Northern Manchuria, very much in the same way that Imperial Russia sent her law-breaking subjects to Siberia, and now Soviet Russia still sends political prisoners to her icy northern climate.

In 1875 about two hundred eunuchs from the Imperial palaces were severely bastinadoed and sent to the valley of the Amur.

In the middle of the night of October 16, 1871, an interesting ceremony took place in Peking, which had a tremendous effect upon China for many years, as well as on all the other countries in touch with her.

T'ungchih, the young Emperor, was only sixteen, but the two dowager Empresses who controlled him

decided that it was time he took a wife. According to the custom of the Manchu dynasty, this maiden must be of pure Manchu blood and the daughter of a "Bannerman" (under military service), though rank did not matter.

Seven hundred girls appeared before the Empresses, and by selection this number was soon reduced to about ten possibles; finally Ahluta was chosen, and the midnight ceremony took place.

Unfortunately a few months later, January 12, 1875, the young Emperor died, and the question of succession arose. It was known that Ahluta was to have a child, so there was the possibility of a direct heir.

This did not fit in with the policies of the dowagers, who had two other Princes to choose from, one already of age and the nearest in succession, and Prince Tsai-T'ien, who was only four years old. On the latter their choice fell, as it would mean they could remain in power longer as regents.

In March 1875 Ahluta died in suspicious circumstances before the birth of her child.

When the young Prince attained the age of twenty he virtually became ruler, and only one dowager Empress remained. That was enough, for the whole world remembers both the woman and the atrocities carried out under her orders.

In 1895 all Peking rejoiced because she had attained her sixty-sixth year. Three years later an edict was published in the *Peking Gazette* announcing that because of the young Emperor's health the Empress would again undertake the Regency!

This was the signal for further hostility to foreigners, which a few years later ended in the Boxer Rebellion.

Manchuria, of course, remained aloof from much

of this because, as the especial possession of the Imperial family, it was a sacred land.

This attitude of aloofness was, however, attacked in 1904 when the Russo-Japanese War was fought there.

In order to understand the problem of China and Manchuria to-day, we should consider for a moment the events which led up to the Boxer Rebellion, which, though it had other lesser significances, was really a revolt of the Chinese against foreigners. Even if it is a thought objectionable to the Western mind, it must be admitted that China had been exploited by foreigners, and in many instances the dishonesty of Ministers and local authorities made this exploitation much easier. The dishonesty of these officials was never more clearly illustrated than during the Great Famine of 1874-75, when they spent the money entrusted to them to purchase grain for the starving people.

For instance, Portuguese traders rented the peninsula of Macao from the Chinese for five hundred taels per annum, from 1557 until 1848, when they refused to pay any more, but in 1887 took complete possession. They were the first and only Europeans to be allowed permanently on the mainland for all those years.

In 1858 the Treaty of Tientsin allowed foreign missionaries and others to travel into the interior, and those unfortunate people often suffered as the result of the struggles which were taking place between the nations regarding China.

It was at the time of China's negotiations over this Tientsin Treaty with Great Britain and France, that Muravieff, Viceroy of Eastern Siberia, took the opportunity, on behalf of Imperial Russia, to enforce the

Aigun Treaty of May 1858, which definitely ceded to Russia all the vast territory north of the Amur to the Behring Sea.

The Russian Bear, which had roamed Manchuria and Mongolia for three hundred years, was determined now, and the Peking Treaty of November 14, 1860, gave to Russia another large stretch of territory east of the Ussuri River to the Sea of Japan, the area north of the Korean frontier known as the Maritime Provinces.

Later a Trading Treaty was entered into between Russia and Korea in 1888, which eventually led to the Russo-Japanese War in 1904.

It was obvious that the Russians in the wastes of Siberia would cast envious eyes southward. The Emperor Alexander III talked of the possible construction of a trans-Siberian railway, connecting European Russia with Vladivostock, but it was Serge Yulyevich Witte who was destined to carry out this work.

It was said of Russia at that time: "Her left eye looks covetously at Korea, her right at Mongolia." It might also have been said, both looked on Manchuria, for Witte conceived the idea of building a railway right across Chinese territory, or rather across Manchuria.

However, the construction of the Ussuri railway, connecting Vladivostock with Habarovsk, first commenced in May 1891, was hastily completed under his administration.

Whilst Russia was gaining this foothold, further disputes had occurred between China and Japan; and war actually broke out between the two countries when, in July 1894, a Japanese squadron met Chinese transports loaded with troops. Decks were cleared for

action, the Chinese ships were finally overcome and the Chinese commanders committed suicide.

Japan was victorious in the war that followed, and by the concluding Treaty of Shimonoseki Liao-tung (the peninsular portion of Southern Manchuria) was ceded to Japan.

This thoroughly alarmed Russia. Witte believed that his railway plans would be upset, so he initiated the famous triple intervention of Russia, France and Germany against Japan, demanding that Liao-tung should be returned to China. Japan was, at that time, not powerful enough to refuse to comply. It was Witte who also made an arrangement with a French syndicate to supply China with a loan to pay off the indemnity due to Japan under the treaty. This was a 4-per-cent loan of 400,000,000 francs guaranteed by Russia.

Meanwhile the Russo-Asiatic Bank was founded to carry out these new financial activities in China.

Russia's friendly act was not performed for nothing, for when a Chinese envoy was sent to attend the Czar's coronation in 1896 Witte was empowered to conduct negotiations for a "Secret Pact."

The terms of this pact, which were kept secret for many years, provided for a Russo-Chinese Alliance against Japan, and China in return consented to the extension of the Trans-Siberian Railway through Manchuria to Vladivostock, thus shortening the line by 570 miles.

Having obtained so much, Russia felt dissatisfied with Vladivostock as her only outlet on the Pacific, ice-bound as the port is for more than half the year. So in 1898 she obtained a twenty-five years' lease of Port Arthur, Dalny (now Dairen) and the adjacent territory and waters.

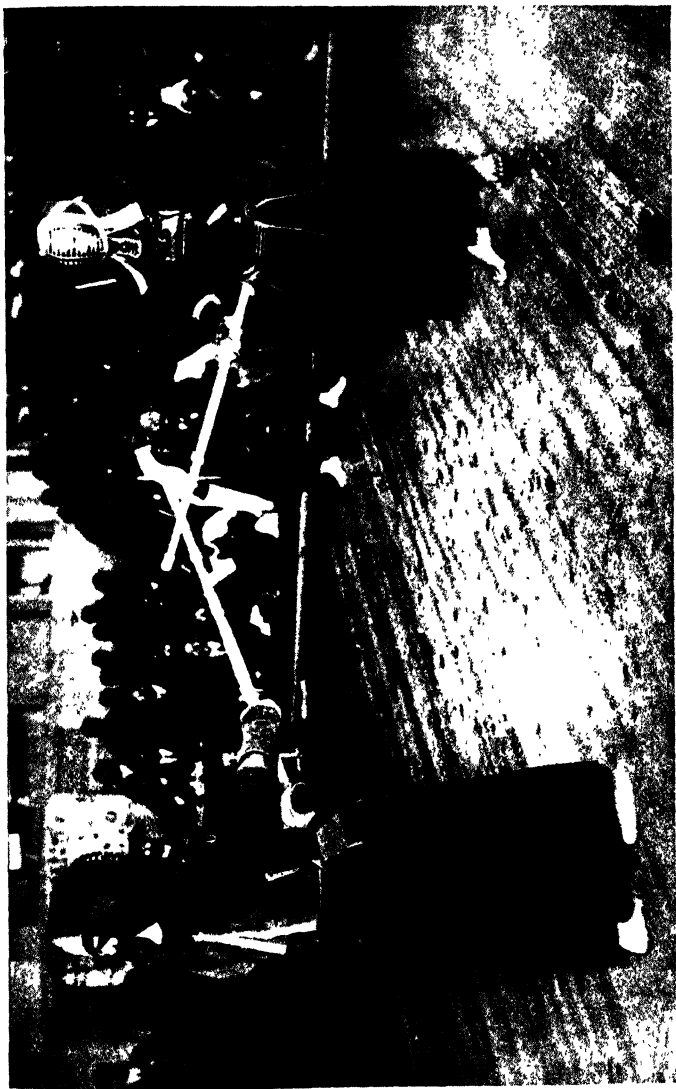


PLATE V.—NATIVE FENCERS AMPLY PROTECTED FOR THE BOUT

were sunk at Chemulpo in Korea and later, on the same day, Admiral Togo attacked the Russian Fleet at Port Arthur.

At the outbreak of the war the Russian forces in Siberia only numbered some 135,000 men, and these were scattered in garrisons between Vladivostock and Port Arthur, 900 miles apart. Japan had an army of 180,000 ready to fight, which could be increased to 600,000 by calling up her well-trained reserves, and this latter act could be carried out as soon as the sea was safe for the transport of troops from Japan to Korea. Admiral Togo was a strategist and tactician of the first rank, and fully realized that any order on the part of the Russians to join their main fleet at Port Arthur could never be carried out. Two decisive naval battles gained Liao-tung and Korea. Port Arthur surrendered after a siege lasting 148 days, during which time 57,000 men were either killed or wounded.

The Russian fleet was destroyed at Tsushima on May 27, 1905, and it was after this event that both sides decided to listen to the suggestion of mediation put forward by the President of the United States of America. Japan was actually exhausted financially and could never really have beaten Russia to her knees, as she had done her neighbour China only a short time previously.

Under the treaty which followed the Liao-tung Peninsula was ceded to Japan, as well as Port Arthur, Dalny (the name of which the Japanese changed to Dairen) and the ownership of the southern half of the South Manchurian Railway. No indemnity was paid, which caused Japan some disappointment.

Exchange of notes and discussions continued until finally the annexation of Korea took place in July 1912, by an Imperial Proclamation from Tokyo; and thus

by one stroke of the pen was concluded a civilization which had lasted and kept its independence for four thousand years, and Japan gained an additional sixteen million subjects.

Despite the treaties which had been concluded in 1907 and 1910, Russia set to work to construct the Trans-Amur Railway connecting Russia and Vladivostock, through Russian territory only, which seems as if there was little belief in a Japanese desire for peace.

The construction of this 1,240 miles of line cost the Russians 295,000,000 roubles. It is when we come to consider the vast amount of money spent by Imperial Russia in Manchuria, that we wonder—will modern Russia expect interest for it at some future date?

As a consequence of the terms of the Anglo-Japanese Alliance, Japan was involved in the chaos of the Great War in 1914, and at the end of two months Tsingtao was taken on November 7th. This caused China to demand the withdrawal of the Japanese Army from the German railway line between Tsingtao and the capital of Shantung.

Japan's reply to this demand was a refusal to move until the conclusion of the war enabled German rights to be settled. However, as things became more difficult between Japan and China negotiations were entered into, to define Japan's position in Manchuria. Thus in 1915, under the "Treaty respecting South Manchuria and Eastern Inner Mongolia" the Chinese Government (Republican since 1912) agreed to certain conditions, the following being the most important:

- (1) The extension of the term of the lease of Port Arthur and Dairen and of the South Manchuria Railway and the Antung-Mukden Railway to 99 years.

- (2) Permission for Japanese subjects to lease lands and enter, travel and live in South Manchuria for trade, manufacture and agriculture.
- (3) The opening of more towns in Eastern Inner Mongolia for international trade.
- (4) Recognition of joint enterprises of Japanese and Chinese in agricultural and auxiliary industries in Eastern Inner Mongolia.
- (5) Japanese capital to be called upon first, if China should propose to build railways in Manchuria and Eastern Inner Mongolia, through foreign loans, or to raise foreign loans by mortgage of the taxes in those regions.
- (6) The opening of nine mining districts in Manchuria to Japanese enterprise.
- (7) Preference to be given to Japanese in case China should employ foreign advisers, or instructors in political, financial, military and police matters.
- (8) The Kirin-Changchun Railway agreement to be revised according to the Most Favoured Nation agreements concluded or to be concluded with other nationals.

In order to understand these terms better we must remember that at the time when a republic was established in China, under President Yuan Shih-kai, a number of railway loan agreements were concluded. In fact, between 1912 and 1914, arrangements were made with France, Belgium, Germany, Great Britain, Japan and the United States.

After the outbreak of the war, the Chinese came quite naturally to depend more upon Japanese capital, and in a later chapter dealing with Manchuria's transport, it will be shown what large sums of Japanese

money have been sunk in Chinese and Manchurian railways.

The Bolshevik Revolution, which took place in Russia in 1917, not only caused chaotic conditions in Siberia, but had a bad effect upon Russian railways and other interests in Manchuria, and the Allied forces were eventually obliged to take strong steps to establish order in Siberia and the Chinese Eastern Railway zone.

Thousands of Russians in Manchuria to-day remember the horrors of their trek westwards, in order to escape from the Red Army. Herded in lousy cattle trucks, which were unfit to transport animals, they languished for days, alternately tortured by hunger and thirst and the intense cold. Thinly-clad women huddled together in a vain endeavour to keep life in themselves and their children.

These spoilt and softly nurtured White Russian women naturally found it hard to submit to the coarse jests of Chinese and Siberian soldiers.

The status of the Chinese Eastern Railway remained in question until October 8, 1924, when the Soviet Government concluded an agreement with the Autonomous Three Eastern Provinces of the Chinese Republic, then under the supreme rule of Marshal Chang Tso-lin, who did not recognize authority from Peking.

It is significant to note that Russia actually lost the power she had over China through her attempts to bring about a Communist regime. "Our Race is Old, We move slowly," is a well-known Chinese observation. That was what the missionaries found also; China will not be hurried into anything, whether it be foreign domination, Christianity or Communism. The manners of her people tell us that.

CHAPTER III

Queer Customs Make a Strange Country

AN inn is a good place to study the character of any people, and Manchoukuo is no exception to the rule.

In few countries do cities and villages stand in such contrast to one another. The Manchurian cities, Mukden, Harbin and Dairen, are more Westernized than any Chinese towns with the exception of Shanghai. Giant hotels have sprung up, huge shops, wide streets, cinemas, all the amenities enjoyed by such cities as Tokyo, Yokohama or Shanghai.

The traveller finds it difficult to realize that such a place as Harbin belongs to the same country as a Sungari valley village; centuries of progress divide the two.

Merchants from India and Persia mingle with bearded Russians in the city streets—there is a hum of business everywhere. Among the Chinese and Japanese one observes a sprinkling of Jews and even Armenians; here and there a Mongol is easily distinguished by his native cap and Tatar cast of features.

Although hard bargains are driven, with much talk, and to the onlooker, great excitement, there is little quarrelling. The people are too philosophical for that. In order really to appreciate this “never hurry” theory, so peculiar to the Eastern make-up, one should visit a remote wayside inn, actually a travellers’ shelter, in some part of that vast plain which extends from the shores of the Sungari River to the Nonni River Valley, in the Heilungkiang Province.

Farmers, visiting travellers, agricultural workers, all gather together to discuss crops, future prospects and

current gossip, just as the same kind of people might do in an English inn, but the great difference in East and West is noticed as soon as business matters are broached. The traveller who has something to sell, or who wishes to purchase live stock, would not dream of saying so at once. Instead he will tell some story of having come to visit a relative; the fact that all present know this tale to be untrue does not seem to make the slightest difference. Even if a good offer is made, the traveller would not think of closing with it, until the usual prolonged preliminaries had first been carried out.

The Chinese merchant has a great international reputation for honesty and uprightness. "A Chinaman's word is as good as his bond" is an old saying, but he nevertheless believes that cunning is part of shrewdness, and to take his "squeeze" is only a normal part of business.

In the remote villages, Chinese merchants are still more frequently met with than Japanese (for one reason, Japanese cannot endure too much of the Manchurian climate).

In common with every other aspect of life in Manchoukuo, superstition surrounds business. Lucky and unlucky days must be carefully observed. The sixth day of the sixth moon is always a good day to do business—written charms are carried by all who want to enter into successful contracts. Red ink stops, or tiny marks, are often put into the text of an account or agreement to ensure its success, red being a colour which protects all those who wear it or use it from evil.

Many of these old superstitions are laughed at by the younger and more enlightened generation now growing up, but this "new" youth has little in com-

mon with a Manchurian peasant living in, say, the Taonan district, or a Mongol in Hsingan Province.

Mud huts (many homes in the great plain and in the Northern valley are composed entirely of mud, similar to puddle clay, whilst others are skin tents, mostly Mongol) and again very primitively constructed wood, stones and kaoliang fibre; these make up the Manchurian villager's home.

Snow-drifts of winter have made the rough roads wellnigh impassable, particularly in the mountainous districts. In the inn, wood and charcoal are burning in the old stove of Russian design. Skins are hung about the rooms, not so much for decoration as to keep out the icy blast which seems to penetrate every nook and corner. Facing the door is a mirror, cracked and spotted with damp, but still serving its purpose of driving back evil spirits who seek to harm travellers resting at the inn. According to ancient belief demons travel in a straight line, hence upon entering a doorway if they are faced by a mirror, their own reflection deters them from entering.

As usual in the East, smell is the predominating feature noted by the Western traveller. After the biting cold of the mountain valley, the odour of sizzling pork is indeed welcome, even if the aroma of burning fat is the chief part of it, mingled with the rank smell of strong native tobacco, the smoke of which makes the eyes water profusely as soon as you enter.

Several men in varied costumes, but all having sheepskin coats at their sides, sit round a rough-hewn wooden table. One old man, whose wizened brown-yellow skin makes judgment on his age an impossibility, sits with a drowsy smile on his face, queer twitches of his facial muscles betraying the presence of

opium in his pipe. Another younger man has fallen face forward over the table. He is snoring loudly, the result of kaoliang wine. This native wine contains 70 per cent alcohol. Generally speaking, there is little actual drunkenness amongst the Manchurians, but the strength of the native brew has a fatal effect at times.

The European wanderer is as surprised in the wilds of Manchoukuo as he is in the remote parts of China proper to find that, contrary to his preconceived notions, he cannot get tea anywhere. Tea is drunk in towns and the larger villages, but the poor must be content with pure water, and occasional wine. Native herbal brews of different varieties in various parts of the country are made by women, and sometimes an innkeeper's wife will bring fame to her husband's establishment by contriving an originally flavoured beverage.

Three meals a day are eaten in Manchoukuo by the fairly well-to-do, but most peasants have to be content with two. Many kinds of bread are baked and eaten in the towns, that made of cornmeal being particularly nutritious and palatable.

Meat, also, is not often seen by peasants, though even the poorest do endeavour to have meat once a month. Pork is first favourite, except among the Mongol population, who enjoy fat mutton on every possible occasion. The staple dish of the poor is the soya bean, usually in the form of bean curd. This is made by soaking the beans in order to make them swell. The skins are then removed, and with an addition of water and gypsum they are ground finely between stones until a thick liquid is produced, which must be brought to boiling point. From this a firm curd is obtained. Sometimes this is eaten hot just after it has curdled; in colder districts it is preferred fried

in oil. So varied, however, are the uses of this curd that it can be smoked or dried to preserve it, and used later in several different ways.

It is hard to imagine what the Manchurian peasant would do without the fruitful soya bean. Meal made from kaoliang is used a good deal by peasants for food. Rice is being grown in certain districts of Manchoukuo now, but it will be a long time before the poor workers will be able to afford to eat it. They will learn as the peasants in China have done, that every grain of rice is grown by the bitter sweat and toil of mankind.

Public services such as hospitals and welfare clinics are being introduced throughout Manchoukuo, and it is quite certain that sanitary conditions will improve under Japanese rule.

Neither Mongolians nor Manchurians have the slightest desire for cleanliness, and this is undoubtedly another of the reasons that Japanese families are so slow in occupying their newly acquired domain. Manchurian family life, like their religion, is founded upon Chinese custom, with a sprinkling in the North of more primitive and coarser Mongolian habits.

It takes a long time for the Western mind to appreciate the Chinese spirit of acquiescence and their complete disdain of time and space. They are a race, many thousands of years old, and a mere lifetime is just a gap between past and future and counts for very little. This spirit has become impregnated in Manchoukuo as well as in Chinese soil, and is the cause of transport, as well as everything else, being so slow. Speed does not enter into their calculations, because they can conceive no use for it.

The bleak brown earth in the Northern plains looks the same as it did centuries ago. The stubble of kaoliang which pierces it adds to the dreariness of the

scene, rather than detracts from it, as do the villages of primitive houses and huts rising from the soil like molehills. The peasants who dwell in them must be like moles, for it is difficult to see across the living-rooms, almost windowless and full of smoke. Members of the family of both sexes sleep on beds of kaoliang stalk, with a few additional coverings in the form of sheep-skins and crude Japanese blankets.

Only the ancestral shrine is allowed some space. The emigrant Chinese, or half Manchu woman, is less unattractive to Western eyes than her Mongolian neighbour, but her home and surroundings are not much pleasanter. Everywhere there is smell, outside the house refuse is piled, which will probably include the decaying entrails of animals which have died or been killed for food.

Although he has so little convenience to house them, the small farmer welcomes a large family. Even the poor labourer, who earns as little as the equivalent of fourpence a day in English money, hopes for sons who may work to increase the family purse. It is not surprising to learn that only about 40 per cent of the children born under such conditions survive. In consequence, in order to obtain the large family desired, the poor overworked peasant woman has to submit to a continuous ordeal of childbearing. Usually for about twenty years of her life one pregnancy follows another with the greatest speed nature will permit.

Can one imagine a more pitiful sight than a young woman, prematurely aged, distraught because her babies do not survive, prostrating her ill-shapen body before a clay doll, on the village shrine, earnestly praying that she will be permitted to bear another child.

In cases where a man can afford it, the wife who

cannot produce children finds herself obliged to work for, and share her primitive home with, a stronger and more prolific woman.

Missionaries and social workers of many nations have made attempts to improve maternal conditions throughout the country. In the towns they have been most successful. Maternity hospitals have been opened and almost Western cleanliness prevails in many instances, but in the remote countryside the old order still holds good. Superstition and lack of funds make it impossible to touch the peasants.

The position of midwife is generally handed down from mother to daughter for several generations. This is the only qualification. Skill and cleanliness are conspicuous by their absence. Knives or sharply pointed instruments are hung near the bed of an expectant mother to frighten away evil spirits, but imagine a Western midwife being faced with some of the more important Manchurian superstitions.

A child must be born near the earth, which means that a mother must crouch on the floor—often a mud floor where animals have lain. Antiseptics of any kind would be looked upon with suspicion and throughout the entire period, whilst the mother is in labour, a noise must be made to frighten away the devils, who are believed to be lurking around in the hope of seizing the newly-born child. Crackers are fired, gongs, even old tin cans are beaten incessantly by neighbours who crowd round the woman throughout her ordeal.

Many of the babies, particularly among the Mongols, are born with severe eye trouble and skin affections due to the enormous amount of venereal disease prevailing among the parents. Should the mother or child die, they are buried as poorly as they have lived in coffins of thin wooden boards, roughly put together,

in striking contrast to the elaborate paraphernalia of a Chinese funeral in a well-to-do family. Although the peasants use so many skins and furs in their dress, no part of these is ever placed in a coffin for fear the dead person, or children, should reincarnate in the form of that particular animal. No mourning is worn by parents even for their children, and all the interest a dead child arouses among these primitive labouring men is the loss of a potential earner; his next thought—how soon will the woman be carrying another child.

In comfortably situated families many curious customs are carried out after the birth of a child, which is never washed until it is three days old. (Among the poor, babies are seldom washed at all.) Then its bath is an important family ceremony. Relations who come to offer congratulations also bring gifts for both mother and child. Whilst the child is in its bath, each guest adds a spoonful of water, symbolizing additional happiness.

Little gifts which are put into the water are not retained for the child, as one might expect, but are claimed by the nurse.

Eggs, both white and coloured red, are lucky gifts to a baby.

Green ginger (among the peasants a kaoliang shoot) is rubbed on the baby's navel to keep away illness. With an unpeeled onion which has been thrown into the bath, a line is drawn round the body, after which the onion is thrown into the street by the tallest man present.

In the case of a wealthy child, incense is kept burning throughout the bathing ceremony, and afterwards some money is burned in the incense burner to give the child a good send-off. An open lock held over the child is supposed to symbolize its locking to this

world, or in our words ensuring its stay on this earth. Again, in contrast to the peasant, the town-bred mother has gifts of chickens, sweetmeats, eggs, and of course, red jellies, because the colour is lucky. Sumptuous feasts to all their friends are given by wealthy parents when their baby is a month old.

Walking through the streets of a Manchoukuoan or Chinese city it is an easy matter to tell when one of these parties is taking place. Huge Chinese characters representing "joy" and "welcome" decorate the exterior of the house, whilst floral ornamentation and sweetmeats piled on little stools and tables are everywhere inside. Unlike a Western party the guests do not arrive at any set time, but during any part of the day that suits them. All, however, are expected to bring a gift for the new-born child. So much cooking has to be done that frequently a temporary kitchen is set up in the courtyard. When a child is about three months old, friends and relatives bring further gifts, this time fish and chickens. A child's first birthday is the signal for further feasting and gifts—incense is burned before the ancestral shrines. When a child first commences to walk, not only is there great rejoicing, but the father takes a large knife or chopper to sever an imaginary cord which bound the child's feet together in a former life.

Such customs as these are for wealthier children. Come back to the bare countryside, where the mother struggles to eke out sufficient nourishment for herself so that she may feed her child—often a desperate struggle—although the lot of the average Manchurian peasant is not so hard as that of the Chinese.

Famine and flood take their terrible toll in China, whereas in Manchoukuo, even under the most primitive conditions, the rich soil that makes her the envy

of the Far East continues to give forth bounteous supplies. You may even see the poorest mother carrying her child to the local soothsayer, sometimes a very old woman, occasionally a Lama, who casts its horoscope. When it grows a little older various household objects and tools are placed within its reach. Thus its future occupation may be gauged by the article it grasps; if it is a girl the object will represent the husband's occupation.

In Manchoukuo girl babies are not so unwelcome as they are in China, because men and women are almost equal in numbers, but of course ancestor worship makes the possession of a son a most important matter, and many extraordinary devices are resorted to in order to provide boys with every adequate protection. Imagine a tiny yellow-brown tot, whose face shows definitely boyish features, toddling along in girlish garments, lowering its voice to a whisper, the mother confiding "The evil ones will not know he is a boy, so they will not seek to do him any harm." All kinds of charms are hung around children's necks if they are at all timid, because this nervousness is looked upon as a sign that the child can see supernatural beings which are all around, though unseen by the majority.

Men and policies may differ, as well as customs, but travel soon shows that mothers the world over have a great deal in common. This is brought home very clearly by the sight of a Manchoukuo mother sitting in the corner of her smoky hut telling her children the Asiatic equivalent of fairy-tales. Slanting small black eyes grow wider as she tells strange stories of the Sungari Forest demons, who dwell in the tall pine trees, only coming forth when a moonbeam strikes the tree-trunk in which they make their home. The

rivers hide their "Undines," beautiful golden-bodied water devils, who in the form of lovely women lure susceptible young men to their doom. Even boys shiver as the wind whistles through the forests or the kaoliang fields. The demons of the storm call for the souls of those who do not pay proper attention to their prayers at the ancestral shrine. Filial obedience is firmly instilled into every child. In their "fairy" stories horrors befall such children who fail in that duty to their parents.

Undoubtedly the strongest trait in the Chinese character is devotion to the family, and this was absorbed by the Manchus centuries ago. The family system is patriarchal, for the various members look upon themselves in the light of a family clan, with the father of the family at the head. Those who pass over do not die, in the sense that they are forgotten; they are still members of the family to be consulted and cared for, though they are no longer here. No matter how humble the home there is a shrine to the ancestors, and at certain festivals tiny dishes of food are set out for them. This ancestor worship is at the root of the large families prevalent among Chinese, for a man felt that the more sons he had, the more prayers could be offered up for him after his decease.

The father of the household is responsible for the actions of the entire family who live under his roof, wife, and all unmarried children. They in their turn are committing a great offence if they do anything without consulting their parents.

Marriage is a contract between two family corporations and is arranged between the older people, without any consideration or reference to the individuals actually concerned. In China proper women are in the majority, so the man with many daughters is unlucky;



PLATE VI.—POTATOES ARE BECOMING POPULAR

but this is not so in Manchoukuo, where, as already noted, the sexes are fairly equally divided. Domestic ability is ranked higher in Manchuria than beauty, and in the Northern districts a girl's value as a bride is much enhanced by the live stock which her father offers with her as a dowry. Thus when a family are anxious to enlarge their farming activities, they do a good deal of astute bargaining before they decide upon their sons' brides. Polygamy is not frowned upon in any part of China, but as it is a luxury it is indulged in only by the wealthier classes. In some instances the second bride is married for love, not as in the first case for convenience. A second wife is married when the first wife has not borne sons. If by misfortune a man loses his sons, he tries to adopt one, so that his shrine will not be neglected and there will be someone to offer up prayers for him. The position of first-born is a most important one, so much so that no other brother ever takes the place of the eldest son; that is to say, if the eldest son dies, his younger brother is still spoken of as the "second" son. Every one has heard at some time or other of the prominent position held in China by the mother-in-law. She is equally respected in Manchoukuo as her son's mother, and in every case she takes precedence over her son's wife, who nevertheless has her "day" when she in turn becomes a mother-in-law.

Of all the "native" wedding ceremonies celebrated in Manchoukuo the Mongol rites are the most picturesque. The Mongols who live in Manchoukuo, chiefly north of the Khingan mountain range, are of course, like the Mongols of Mongolia, a totally different race from the Manchus, emigrant Chinese, or combination of Manchu and Chinese, who compose the greater part of the population. The Mongols retain

their own language, and the preservation, in their religion, of ancient Shaman rites, has been noted. They are a nomadic race, and still prefer to live in *yurts* or huts composed chiefly of skins with a light wooden framework.

Among the Mongols cattle must always be paid for a bride, but the bridegroom has to provide a new *yurt*, in which they can set up housekeeping together. Early marriage is favoured among Mongols, often when the girl is twelve years old, or less, and the boy about fourteen. Their religious beliefs never seem to have opposed this state of affairs, nor early sex life among the boys, which has been the cause of much disease, and a consequent lowering of the stamina of the men. Mongol women are very easy in their moral outlook, but as women are not too plentiful the men are not hard upon them, and an exchange of wives does not necessarily mean bloodshed or even a quarrel. The life of the Mongol woman in Manchuria is not as hard as it is in Mongolia, where she has to work early and late, under most primitive conditions—cooking, sewing, toiling in the fields and helping with the cattle. As with the Manchurians, childbearing at an early age and insanitary conditions take their toll, and a Mongol woman of forty is old.

Age-old superstitions are dying harder among the Mongols than among any other of the races which inhabit Manchoukuo; that is if they are dying at all.

As with the Chinese, a go-between is frequently employed to arrange a marriage after the preliminary negotiations have been made and the number of cattle decided upon. (An interesting point about this being that as cattle sales usually take place in the autumn, every female is counted as two, and so the husband-to-be has to accept a smaller number of

beasts.) The young man, with some young friends as attendants, visit the *yurt* of the bride's father; they talk for awhile, then sit down and have a feast of mutton stewed in large pieces, and very fat. After the betrothal ceremony etiquette decrees that the bride shall avoid any conversation with either her future husband or his parents. If they should meet in the fields or roadway, she studiously avoids them. The day before the marriage ceremony is to take place, the bridegroom-to-be sends an envoy to her father's house to enquire if any obstacle has arisen. Often they count up the cattle to see none have been removed or changed. Lamas come and recite prayers at both the homes of the bride and the groom the day before the ceremony.

On the actual wedding-day the go-between visits the bride's house to ensure that there is no hitch. An attempt is then made by friends of the bridegroom to carry her off by force, which he prevents. This is to show that he is capable of protecting her.

She watches her girl friends prepare her new home, while she drinks wine. They then dress her in her bridal clothes, which have certain differences to show that she is a married woman.

After the ceremony, which is held in the tent of the wife's parents, there is another feast. At this the bride's father asks, "Is the countenance of the nuptial party merry and cheerful?" To this the bridegroom's father replies, "Is the great sea of waters, the mother of joys, well and prosperous?" This reference to the bride's mother is made to make the bridegroom understand that in future the welfare of his mother-in-law must be one of his first considerations.

During the feast the bride is given the most choice cut of the mutton. Having eaten this she retires, first making a very deep obeisance to her "in-laws."

She is then carried off by two riders to her own *yurt*, where women friends await her. Their duty is to cut off her hair, and dress her in the working clothes of a married woman. Strangely enough, a bridegroom does not always claim his wife for a few days, but continues feasting with his male companions during that time.

Amongst the Mongols, a barren woman can be sent back to her parents, though her husband retains the cattle as recompense for his disappointment. A wife is not often returned in this way, however, because a more profitable measure is for the husband to take another wife, and retain the first wife as an unpaid farm worker. A woman who finds her husband unfitted for marriage (their early sex life, and the custom of making tiny boys spend hours riding causes impotence in many Mongol men at a comparatively early age), can part with him in a similar manner. His incapability, impotence or incapacity must, however, be vouched for by three independent witnesses.

Among the emigrant Chinese and Manchu, who should all be more correctly described as Manchurian as they form the main population of Manchoukuo, marriage is not quite such a primitive affair as with the Mongols, though many ceremonies are similar, one being the apparent reluctance on the part of the bride-to-be to have anything to say or do with her future husband during the betrothal period. Whereas among the peasants such considerations as property and cattle count for most, other aspects are thought of in wealthier families.

Horoscopes are compared of the children of various families. Diviners are called in for this purpose, who note the hour, date of the month, and year of the birth of each child. Every year is represented by an animal,

and it is obvious that in making a union these animals must not be incompatible. A cat and dog union would spell disaster, whereas a dog and snake would be good, one supplying courage, the other wisdom.

When the go-between has fixed the wedding-day an agreement is signed, which would be described as a marriage certificate. When a wedding is actually going to take place shortly numerous presents are sent, and it is the bridegroom who sends the wedding garments for his bride. Just a skirt and coat is usual, but a wealthy bridegroom will send more. It is an interesting sight to see coolies in the cities carrying gifts on bamboo poles, or toiling along country roads, to the homes of wealthy merchants or farmers whose daughters are getting married. The bride's family, according to Chinese custom, is supposed to provide everything for her future use from household furniture to clothing and ornaments, according to her husband's social station. Modern ideas have abolished a good deal of this in the cities, and among the peasants such questions are decided by economic conditions. Among the poor Manchurian agricultural workers it has become a habit to borrow money for a daughter's wedding festivities, and a natural consequence of this is that many workers remain in the hands of money-lenders throughout their lives. It is not uncommon to find men still paying interest on loans borrowed by their fathers.

Among both rich and poor feasting forms the chief part of the festivities, the first feast being eaten in the bride's house the night before the wedding. This is followed by a ceremony before the ancestral shrine, when with many "kotows" (low bows) the bride-to-be bids farewell to her ancestors, because on the morrow she will have to accept those of her husband's family.

Every girl of course is expected to weep copiously the night before her marriage.

A bride is fetched from her father's house in a special bridal chair. In some parts of the country she walks, surrounded by friends. Her arrival at the bridegroom's house is the signal for the firing of crackers, or wild shrieks to frighten away any lurking evil spirits. Charms are presented to her which she hangs on the button of her bridal gown.

After worshipping before tablets which have been set up to represent Heaven and Earth, the bride is led to her room where she sits on the bed, with her groom beside her. His first action is to remove the handkerchief which veils her face. Wine is then served to both partners, who drink. The bride usually is too overcome to put the cup to her lips, so the go-between holds it for her to drink.

Two apples which have been put beneath a brass bowl are then offered. The meaning of this ceremony is explained by the fact that the Chinese characters for these objects mean Harmony.

Household gods are worshipped, and she makes her obeisance before the shrine of her new ancestors. Then there is much bowing to all the distinguished or older guests. The bride, with head held low, does not reply to any question. Etiquette does not allow her to speak until she receives permission from her mother-in-law to do so.

There is more feasting before the newly married couple depart to their nuptial couch. The bride is attired for the night by her women friends and mother-in-law, who then retire and listen intently until they hear her scream, which signifies that her marriage has been consummated.

In Manchoukuo, as in China, the position of a young

bride is not a happy one if she has a tyrannical mother-in-law. She is supposed to be perfectly submissive and bear all that her mother-in-law says or does to her. It is a moment of triumph when she is able to tell the older woman that she is going to have a child, for then the mother-in-law must treat her better, in case the expected baby should prove to be a son.

It must be admitted though that the unkind mother-in-law is not really a common feature of Manchoukuo. The true Chinese safeguards the honour of his women, and most people are familiar with stories which tell how a Chinese will avenge his daughter's betrayer. In Manchoukuo the women are not quite so particular, a fact which is probably due to an admixture of faiths. Also, whilst the varied religious beliefs uphold the family tradition, they make little provision for women, who are usually considered merely in the light of potential mothers, or additional workers. It may be argued by some that the old religious ideas are dying out, but there are plenty of examples to show that this is not the case.

There is a widespread feeling among the educated classes against the many hampering superstitions which have grown up around their faiths, but which were, in early days, never a part of them.

The Japanese have become tremendously Westernized. They encourage progress of every kind, from modern scientific inventions to up-to-date hygiene. Many Japanese hospitals are an example of this, yet there has not been a great influx of Christianity into Japan. They have solved the riddle of retaining their old beliefs without allowing themselves to be hampered by them.

The same state of affairs will come in China, but it will probably happen at an earlier date in Man-

choukuo. The younger generation already take the law into their own hands as regards marriage. Parental arrangements and the services of the go-between are dispensed with. They marry whom they like. This, of course, is mainly true of the urbanized districts, where the young people are better educated and have learned something of Western customs and ideas. The children of the poorer agricultural workers have been attracted to the industrial centres, just as they have been in other countries, and there they have adopted new ideas and they have pleased themselves. The young people are even beginning to think for themselves in religious matters. New sects are springing up, though a good many of these are more of a political than a religious nature, but they show a desire for investigation and knowledge.

Yet these innovations often serve to show how strong the old ideas are, for nothing new can lessen respect for one's ancestors, a desire to die on one's native soil, or a firm belief in Tao, i.e. the way. The sayings of Confucius are quoted as frequently as they were two thousand years ago. The philosophy which enables the native of Manchuokuo to accept Japanese domination, bandit-infested areas, privation and a pitifully poor standard of living with perfect equanimity, has its root in a deep-seated belief which only centuries can change.

CHAPTER IV

Land of Wealth and Beauty

THOUGH there is little in common between the inhabitants of modern Manchoukuo and the fabulous Aishin Gingou, founder of the conquering Manchu race, the country remains unchanged. Ranges of rugged, inaccessible mountains rise, like snow-clad giants above the primeval forests which hide their foot-hills; these forests—cathedrals of emerald fire in spring, when the Eastern sun struggles through the gold-green needles of the young larches and illuminates the rusty trunks of the darker pines. In winter wolves howl and a stray woolly-coated Manchurian tiger roams, in a dusky twilight only brightened when moonbeams penetrate the firs and leafless undergrowth, shedding a strange eerie light on the carpet of snow unsullied but for the footmarks of birds and animals.

The great waterways, locked in the ice-bound grip of winter for more than half the year, teach patience.

In the North, man must wait—like Nature—for the coming of spring, when the sound of rushing waters and the crackle of the ice-floes herald the song of birds and the coming of the all too few long summer days.

It is strange that the Chinese, apparently content to live in the most sordid conditions, capable of inflicting horrible vengeance, are perhaps the greatest beauty worshippers in the world.

From the earliest times their artists have portrayed the intense passion of the whole people for flowers.

Though originally the Manchus had not as great a sense of beauty, the poetry quickly flowed into their souls, through association with the Chinese.

China proper has ever been the "land of flowers"; Manchoukuo does not lag far behind—in the south at any rate—and the flowery valleys of the great rivers appear all the lovelier in contrast with the great treeless plains which occupy so much of the country. Even in the grim North, where frost and snow are rulers for eight months of the year, spring brings a miracle of loveliness, though so short-lived. The delicate blossoms—mantles of fairy beauty—which cover the wild cherry and wild apple trees blow away in less than a week after they are full blown.

Every ray of sunshine coaxes open another flower, from the sturdy mountain rhododendron to the wild miscanthus blooms, transforming uninteresting fields into something which must be seen to be believed.

In the early days of the nineteenth century the boundaries of Manchuria were the River Amur on the north, the Yellow Sea and Gulf of Pechili in the south, with Mongolia and Siberia in the west, and the latter country stretching to the eastward down to Vladivostock. It was divided into three provinces, the smallest but most thickly populated being Sheng-ching (Liantung) situated in the south, Kirin in the east and Heilungkiang (Amur) in the north.

At the fall of the Manchu Dynasty in 1912, Sheng-ching became first Fengtien and in 1928 Liaoning province. At the same time Jehol and Chahar were given the status of provinces. Later the Khingan provinces were carved out of Fengtien and Heilungkiang provinces. The western boundary of the new State is still a matter for conjecture—and dispute. At present both Mongolian and Japanese guards are placed on this frontier, the former representing Russian interests. Right or wrong, in every dispute the Mongol gets the blame. A comparison between

this "Tom Tiddlers' Ground" and the northern boundary, where the Amur and Ussuri Rivers divide Manchuria from alien territory demonstrates clearly how international disputes may arise easily where Nature has not provided a natural dividing line between one country and another.

In ancient days Sheng-ching province was part of Korea. It will be remembered that during the Sui Dynasty (A.D. 589-618) Manchuria was subject to Korea, and a mere glance at the map shows that Korea and Manchuria should form parts of the same State, for under modern conditions, with rail and air communications, the Changa Mountains do not make the effective barrier which they formerly made.

The Yalu River, another natural barrier, is spanned by a fine bridge at Antung. Any summer afternoon you will see Koreans taking a walk over to Manchoukuo, but the rickshaw-men take the well-to-do people, who do not deign to walk, over the long bridge. The rickshaw-men are Manchoukuo's most energetic workers.

An interesting picture often to be seen on the banks of Yalu River is a number of Korean women doing their weekly washing, perched on lumber rafts. Generally they work in couples, pushing, pulling, pounding and wringing the garments. Korean women can truthfully be described as the world's busiest washerwomen. It has been estimated that they spend 3,000,000,000 hours a year washing and sewing; this because all the farmers and agricultural labourers of Korea wear white clothes. In the past it was the custom, when an Emperor died, to pass an edict that the people should wear white in mourning for thirty years. As the death of the succeeding Emperor often took place before the last period of mourning was over, white became perpetual wear.

Naturally the Koreans like to keep their white garments as spotless as possible, which either necessitates their remaining away from work or having their clothes constantly washed.

It is no hardship to the Korean mentality to keep away from work, so much so that large numbers of them are on the verge of starvation when spring comes, and acorns form the chief item of diet.

Women are chosen as wives on their merits as washerwomen. Even in the winter they have to break the ice and wash and wash, while the husband sits at home and enjoys *onduru*, a system of heating peculiar to Korea which tends to make the people lazier than they are already. In *onduru* heated homes the floor is made lukewarm by means of a smoke-channel underneath it, which is fed from the kitchen-stove used for cooking. Squatting on a warm floor seems to stupefy the men. This system of heating has also raised another problem for the district, that of providing fuel. Dry leaves, branches and twigs have been gathered in the mountains for centuries, without reafforestation. This accounts for a strange geographical peculiarity to be seen in Korea—namely, bald mountains.

During past centuries Manchuria became prosperous chiefly because of her fine rivers, when waterways were the safest and surest means of transport—whether by boat and barge, when the waters flowed swiftly, or by sleigh when the rivers were wide roads of ice.

Manchuria's rivers also assumed importance because of the country's lack of coastline and ports.

The Liao River, which flows into the Gulf of Pechili, is reputed to have been the first river to be developed by the Chinese, and it is easy to understand why this should have been the case. When it was desired to import goods into China from the Manchurian interior,

either for home consumption or for export, before the opening of Dairen as a port, Yingkow—better known as Newchwang—at the mouth of the Liao River, was the only market centre for export.

Liaoyang, the ancient capital of Manchuria, with its high walled palaces and tortuous streets, stood on the left bank.

It was primarily because of this river that Mukden was developed, and has become the most important business city in the country. To-day houses are so crowded together in Mukden that in some parts of the city their roofs almost touch each other. The centre of the native business district is dominated by the imposing white buildings of the Central Bank of Manchou. The native residential section is just inside the massive city wall, and in queer contrast with the native houses and shops where strange assortments of edibles are displayed, are the modern motor-buses—the stopping-places marked by black boards painted with white characters, set upon high poles.

The most interesting spot in all Mukden is the "Thieves' Fair"—an Oriental Caledonian market—only at Mukden market all the goods are stolen, and range from carts and furniture to jewellery and clothing. All nations congregate there, and the coolie may be seen bidding beside the American or Englishman. A great pagoda-like arch forms the centrepiece, and under its shelter the keenest bartering is done.

The old feudal walls which guard Mukden, and the gates which are closed at sunset, could tell many a stirring story of the past, could the stones but speak. How incongruous seems the white-armleted, smartly-uniformed Japanese traffic policeman stationed outside each gateway.

The Tumen River, flowing from the Changpaishan

range to the Sea of Japan on the north-east boundary of Korea, does not play a very important part at present, but the number of towns on its banks rather points to possibilities of future development, especially as it is much swifter running than the Yalu River and might be used for supplying power. The most interesting spot on the river is the point at which the International bridge forms the boundary of Korea and Manchoukuo. From the latter side there is a fine view across the river of the Korean city of Nanyo, which nestles beneath the shadow of huge barren hills, entirely devoid of trees.

Both from an historical and geographical point of view, the Sungari can be described as the most important river in Manchoukuo. It flows through nearly the entire district of Northern Manchoukuo, with a network of tributaries.

At one juncture it forms a boundary between Kirin and Heilungkiang provinces, and at Tung Kiang it joins Manchoukuo's largest river, the Amur, though strangely enough, many years ago the Amur was considered to be a tributary of the more politically important Sungari. For similar reasons the southern stream of the river is known as the main stream, whilst the Nonni River (or northern branch) is considered a branch despite its extensive basin.

It is the Nonni that links up all the streams of the great horseshoe-shaped plain which lies between the Great and Little Khingan mountains. It is surely on this plain that agricultural development will take place which will have widespread influence on the trade of the entire country.

The Sungari is a lazy running river and flows by way of a maze of streams until it passes Tsitsihar-Cheng, now an important business centre of North

Manchuria, but built originally to withstand the eastern advances of the Russians.

The enormous changes wrought by the introduction of railway communication are nowhere better illustrated than by the growth of Harbin, which stands proudly on the south bank of the Sungari's middle course, with the sister-town of Hulan on the opposite bank.

While the other Sungari cities have remained, up to the time of writing, dependent upon river transport, Harbin was linked up by the Chinese Eastern Railway to the north-west with Siberia, and to the south with the Sea of Japan and Dairen.

Nevertheless the river is busy enough. In summer-time large numbers of passenger steamers ply up and down the river, as well as cargo boats and rafts of chained timber. At certain times of the year Manchoukuo gunboats may be seen at anchor in the Sungari, near Harbin, looking to English eyes rather like converted paddle-steamers.

During the summer months the Sungari is used a great deal for recreation, and large numbers of rowing boats are let out for hire at Harbin. Unfortunately foreign visitors have not been able to enjoy fishing expeditions as they did formerly on the Sungari.

Extreme poverty has driven the people to most desperate measures, and the rivers are becoming as bandit-infested as the country-side. Last summer a party of English and Americans were surprised whilst fishing, forced to give up their catch as well as trinkets which the women of the party were wearing.

In consequence Harbin's inhabitants keep within the precincts of the town when they go out rowing—a sport particularly popular with young Russians.

In the winter Harbin enjoys the Sungari just as

much, for although both public and privately owned boats have to be laid up, there is all the fun of skating and sleighing. Some days the river is busy with carts carrying away blocks of ice which have been hewn from the river and are used for commercial purposes.

About two hundred miles south of Harbin are huge sawmills on the banks of the Sungari. These continue right up to Kirin, some miles away and situated on a Sungari tributary. These sawmills are still in the hands of Russian owners, the timber trade having been handled by the Russians for some centuries now. Unfortunately for the country, although the Russians have been competent at actual lumbering, they have made no attempts whatever at new afforestation, with disastrous results.

Already the question of ports and the control of rivers has played an important part in the history of the new State. It has been found, of course, as is the rule elsewhere, that transport by water is cheaper than by overland routes, especially since the country has become more and more bandit-infested.

It is the lack of seaports of its own which leads one to the conclusion that Manchoukuo was years ago destined to become either Russian or Japanese.

As the import of machinery became as necessary as the export of cereals, the control of seaports assumed greater importance.

Until the present regime Dairen, the only good port in the south, was in territory leased to the Japanese, and Habarovsk, Nicolaevsk and Vladivostock in Russian territory. Weather conditions, however, have always been very adverse at these latter ports.

It was with the idea of preserving some hold upon the seaport trade that China attempted to establish a good harbour at Hulutao, in the Gulf of Pechili,



PLATE VII.—STACKS OF SOYA BEANS, S.M.R. STATION

near Newchwang (Yingkow), but failed because of the shallowness of the sea at that point.

It is interesting to find that under Japanese rule ports are to be developed on the Korean peninsula, thus providing an inlet impracticable when Korea and Manchuria were under opposed control. Whether the Russians would object to this, as affecting Vladivostock trade, is difficult to say.

The enormous agricultural development which is taking place in Manchoukuo would not have been possible had it not been for the climatic conditions.

The climate of north and south vary very considerably, between the comparatively mild and humid climate of the Liao-tung peninsula and the intense cold of the north, which is really about the same as Siberia.

In the north and north-western regions the summer is short and hot, the winter very severe, with howling arctic winds and ice everywhere, though not the great depths of snow which might be expected. The Japanese cannot endure the extreme severity of the climate, and so, although there was a great deal of talk about Japanese settlers taking up agricultural work all over the country, it is only in the south that this has happened at all. Even the policing of the northern towns, such as Harbin, is, for the same reason, falling into the hands of natives, under Japanese command.

However, in most districts of Manchuria, and particularly the Kwantung territory, the plant-growing season is long, and a great variety of crops can be raised. Soya beans, kaoliang, millet, maize and wheat are grown in large quantities, in fact the amount of beans grown comprises about 60 per cent of the bean production of the entire world. Despite this, soya bean growing is a fairly recent institution. The bean was

originally grown in China, and transported to Manchuria at a fairly early date, but only grown there in small quantities, and chiefly consumed by farmers and their flocks.

About seventy years ago the Manchurians learnt the secret of extracting oil from the beans. This oil was soon put to several uses—for food, lighting and as lubricating oil to grease cart-wheels, knives, etc.

It was after the beans had been exhibited for the first time in Europe, at the International Exposition in Vienna in 1873, that they aroused interest in the West, but it was left until 1908 before a Japanese firm sent a trial shipment to England. From then onwards Europe began to recognize the value of these beans, though it was also found that the Manchurian bean did not equal in size and quality those grown in Japan and Korea.

With modern agricultural improvements it does not require great imagination to picture the vast enterprise which can come from soya beans.

Kaoliang is second only in importance to beans, but with this great difference—whilst soya beans are used chiefly for export, kaoliang is in greatest demand at home.

Superstitious peasants tell travellers that kaoliang was given to their ancestors by the gods themselves. Certainly its uses are many and varied.

More kaoliang is grown in the south than in the north and, in the summer, fields of it look like low green forests, with wide-spreading leaves, for in most districts the plants attain the height of ten or twelve feet. Harvesting is done by men, women and children, and it is an amusing sight to see a small coolie boy, less than four feet high, carrying a bundle of kaoliang stalks about ten feet in length. Usually the harvest is

gathered in two-wheeled carts pulled by a team of four mules, placed in strange order, with three leaders and one behind.

Recently the Manchoukuo Government has forbidden the planting of kaoliang within five hundred metres of railroad tracks; this because kaoliang fields had become frequent hiding-places for bandits intent upon train wrecking.

Kaoliang is really the chief foodstuff of the farming population as well as their stock. It is often used mixed with peas or beans and then called "bean noodles." Spirit is distilled from it, fierce fiery stuff, not unlike potato spirit. It makes men mad, and many a farm worker's wife has had a severe beating because her husband has got drunk on this native spirit.

Kaoliang stalks make splendid fuel, and like maize stalks are used by women for mat weaving. Millet is an important foodstuff, and again spirit is distilled from it, this being replaced in the northern districts by a similar concoction distilled from maize.

Though kaoliang, millet and maize are so important because of their great properties as food, it is doubtful if they will become really valuable exports at any future date.

The wheat crop, which is gradually being increased both in quality and quantity, will have a different story to be told about it. Wheat grows better in Northern Manchoukuo than it does in the south, because of the climate, and recent travellers foretell a bright future for wheat-growing in the plains and valleys of Northern and Central Manchoukuo. This is most important, in view of Japan's ever increasing demand for white bread.

Rice, for a long time the principal crop in Korea, is now being grown in quite important quantities in

South Manchoukuo. Though the upland rice is said to be of poor quality it has its uses, and is well suited to some poverty-stricken Manchurian districts.

Paddy-field rice is more or less a newcomer, but should be a valuable asset to the country's products, with more than a million hectares of yet uncultivated land quite suitable for its cultivation.

These rice fields are now being developed at Hsinking, Mukden, Fushun, Antung, Kaiyuan, Sungshu, Chientao, Yingkow, Hailin, etc.

Even this is only a beginning, for on the banks of many of the great rivers are vast expanses awaiting the cultivator's hand.

Most of the workers in the rice fields are Chinese emigrant coolies and a few Koreans, who come to Manchoukuo as seasonal workers.

Cotton raising is a new development in Manchoukuo, chiefly in the Liao River valley, where the summer weather is humid as well as hot. Much of the cotton picking is done by young girls, who work hatless with no other protection than their thick black hair, usually braided into a heavy plait.

Among other crops are Indian beans, green peas, barley, oats and buckwheat, castor, Indian mallow, flax, sesame and perilla. Tobacco-growing also looks as if it might have a promising future. The majority of the crops mentioned above could be made to produce excellent financial results by exporting them abroad. It is also to be hoped that larger quantities will be required for home consumption, but at present the standard of living in Manchoukuo is pitifully low and becoming lower, though many Chinese insist that it is even worse in China proper.

The crop which is unfortunately on the increase in Manchoukuo is the growing of poppies for opium

manufacture. In remote mountain valleys vast areas of these flowers undulate softly in the breeze, lovely to look at, yet the means of bringing both physical and mental ruination to thousands.

Quite recently a traveller was astonished to see fields of poppies growing beside the South Manchuria Railway track, though only a few years before, when on a previous visit, he had not seen a single poppy.

The Japanese declare that they are reducing the opium trade, but it is interesting to note what was said in a broadcast by Miss Yoshiko Kawashima, often referred to as Japan's Manchurian "Joan of Arc."

She spoke of "the arrogance of the Japanese in Manchuria," which, she said, "is breeding intense hatred through all classes of the population, caused especially by sending Japan's worst elements to Manchuria." She further alleged that the Japanese authorities "are actively encouraging the peasants to plant poppies in place of soya beans."

Dope instead of food. The result of this terrible traffic can be seen on the pavements of Harbin, when the cold blue dawn breaks on a winter morning. Dope addicts in a most advanced stage, with no cash left, have been thrown out by proprietors of the dens and left to die on the roadside.

A kind of dust-cart, travelling through the city in the early morning, picks up the frozen bodies and carts them to the public burial ground, where they are buried sometimes a dozen in a grave.

It requires no comment to describe the iniquity of transforming fruitful farmland into poppy fields. Apart from the bigger money which can be obtained for opium crops, it has other advantages in these days of insecurity. Poverty-stricken Chinese farmers never know when they are going to be literally pushed out

of their farms. Opium takes up less room in bulk than bean or grain crop, and can be removed more easily.

Hempseed is used, *inter alia*, for extracting oil, and hemp fibre for making netting, rope and cloth; then much of the waste fibre is used for paper making. The best fibre-producing hemp is grown in Kirin and Fengtien provinces, and it is an interesting sight to see the fibre being twisted into hanks and made into great bales, and piled up for export at a large native-owned factory at Tahushan.

A great deal of netting and rope is made from Indian mallow, which grows best in those parts of the country where there is moist ground. Lately, with the aid of imported jute, it has been used for making gunny bags and sacks.

The Japanese have great hopes of growing a good deal of tobacco in Manchoukuo, but despite reports to the contrary, the growing of this crop is only in the experimental stage, although 30,000 tons are said to have been produced last year.

It is certain that most of the crops under cultivation in Manchoukuo to-day will be developed under Japanese rule, and there is a possibility of revival in tussah silk culture, which, though far more than a century old in the country, has fallen almost into complete disuse.

The rainfall in this area is small, and the short season makes it impossible to grow more than one crop a year in any part of the country, but the soil is so rich that these disadvantages are counteracted.

It has been related how ruthless the Russians have been in their treatment of Manchurian forests; despite this, they still represent a big slice of the world's undeveloped wealth.

In fact, it is the opinion of experts that when under the new Government the forest industry is rationally operated and administered, the entire western shores of the Pacific will be supplied. This may prove a most significant item with the timber merchants of Canada and the United States of America, from whom, at present, Japan buys the greatest part of the three million cubic metres of foreign lumber which she imports every year. With better methods of transport and an easier freightage system, China also would be able to import Manchurian timber, in place of the large amount now purchased from other countries.

In North Manchuria there still remains much of the virgin forest, which once formed part of the great forest zone which extended, not only through Northern China, but from India to China's far eastern coast. The Mongols and early Tunguistic races called them "Seas of forests." Like the minerals, these forests were protected during the rule of the Manchu royal race in China. Enough damage has been done since. Nevertheless, forest lands in Fengtien, Kirin and Heilungkiang provinces total about 360,000 square kilometres, and standing timber is estimated at 4,172,000,000 cubic metres. These figures may not be entirely correct, owing to the disturbed state of the country which makes a complete survey of forest lands impossible.

More than twenty different species of timber are to be found. Sturdy Korean pines take first place, but silver firs, Korean firs, spruce and larch, Korean oak, Amur lime, elm and willow make the forests undisputable expanses of beauty and grandeur.

Fine cedars, monarchs of the forest, like the lacy willows, recall Chinese ink paintings, where every grade of light and shade is faithfully portrayed. In the autumn, beeches, copper, silver and the common

variety, as well as a hardy species of maple, add glorious splashes of colour to the mountain valleys.

What happy hunting grounds for naturalists and botanists these forests might be were it not for the bandits and outlaws that lurk in them. Strange hardy orchids, all kinds of curious fungi, and dozens of different varieties of moss, provide magical carpets in some parts. Wild thyme and sage mingle their subtle perfume with that of the pine needles and lime blossoms in the spring, when, like the Swiss Alpine districts, the mountain slopes and forests become a blaze of flowers within a few days.

Geographically speaking, the forest zones of Manchoukuo are situated on the right bank of the Yalu River, and along the Hunho River, at the base of the Changpaishan mountains. These are all composed of deciduous trees with only a sprinkling of evergreens. The largest forest zone is on the upper stream of the Sungari River; this extends into the Kirin and Feng-tien provinces up to the Changpaishan mountains. The Hurka valley forests extend from Tunhwa in the south to Sansing in the north. Forests lie at the foot of the Great and Small Khingan ranges, and there are a number of other important districts. Naturally, even at the present time, Manchurian timber is extensively used for building material (houses are always built of wood in rural districts), furniture making, ship building, box making, axle making, and, of course, for paper making and veneer.

The mineral wealth which sleeps beneath vast tracks of windswept plain is the real "hidden treasure" of Manchoukuo, and there are undoubted riches for the people who will exploit them.

To begin with, Manchoukuo is lucky in having huge coal and iron deposits, and the first people to

develop these were the Russians, way back in the 'nineties.

There is reputed to be a good deal of gold in Jehol province, but it is impossible to gain any particulars, for the inhabitants can tell one nothing. Fengtien province and part of Kirin have been well known as gold-producing districts for some time, but they are declining because of reckless mining.

Placer gold is to be found chiefly in the northern district, particularly by the upper streams of the Amur and in the Sungari region. The Nonni Valley mines have been located but never worked, as have a number of others.

Gold mining in Northern Manchoukuo is really a Government enterprise, and their largest controlled mine is at Moho, just where the Amur and Ehrkona Rivers join. It extends over a very large area.

There is little to be said about the number of other small gold mines at present, because even if they could be worked profitably it would be difficult to transport the precious metal in districts where law and order are so sadly lacking.

Copper mines have been very little exploited since the Tienpaoshan copper mine, under Sino-Japanese management, did such excellent business during the Great War.

Some experts say the deposits are too small to be worth the expense of mining, but some Japanese mining engineers entirely disagree with this. Lead mines, formerly worked on quite a large scale, have been abandoned now owing to the bad times through which the country has been passing.

Manchurian manganese is, however, an important product, of which we shall hear more later.

A great source of wealth for the nation which holds

the future control of Manchoukuo are the non-metallic minerals in which she is especially rich.

The coalfields of Manchuria are scattered throughout the country, and the annual output at present is about ten million tons a year, a mere scratching of what might be mined.

The Fushun coalfield, some little distance from Mukden, is both important and interesting. First mined by a Russian Forestry Company, it was transferred to Japan after the Russo-Japanese War, and, since 1907, has been under the management of the South Manchuria Railway Company.

How astonished our Welsh miners would be to see the open cut, or surface mining, carried out as it is at Fushun and many other mines in the district. The first question visitors ask is: What becomes of the surface covering?

After years of experimenting, chemists in the employ of the South Manchuria Railway Company discovered an economical method of extracting oil from the shale which forms the covering, and a plant for producing this oil was installed in 1928. With it, 4,000 tons of oil shale can be distilled in a day, and shale residue, after this distillation, is used for filling in the galleries of the coal mines.

It is worth remembering that, whereas only a few years ago Japan obtained 90 per cent of her paraffin supplies from foreign countries, it is now imported almost exclusively from Manchoukuo.

The deposit of magnesite in Manchuria is said to be the largest in the world, and according to Dr. Honta, a Japanese expert, it is of excellent quality. It is found in the largest quantities in the neighbourhood of Tashichiao, and aluminium near Yentai.

Taking into consideration the uses to which these

supplies can be put in the light metal industries, it requires little imagination to realize the profit which may be made later, when larger and larger supplies are required by all nations for the manufacture, for instance, of aeroplanes.

Talc, barytes, feldspar, and asbestos are all found in fairly abundant quantities. The recently formed Dairen Ceramic Company is making excellent dynus bricks from the quartzite found in the district around Port Arthur.

Lithographic stone is quite a recent discovery; of a lovely pale green colour, it is found near Minchiatun, in Fuhsien. Hard and of fine texture, it produces good print, and if not better than the German stone, is certainly much cheaper. This means a great saving to the Japanese, who publish a great many papers, their best known daily having a circulation of over three million copies a day.

A large variety of building stones are to be found in the country, as well as some beautifully coloured limestones for pottery making. A particular variety found in Fuhsien is of a soft pink colour, varying at times to orange, yellowish red or grey. When this marble is polished it displays a tracery of delicate veining, in quite intricate patterns, which makes it in great demand as an ornamental stone.

What precious stones exist in the country remains at the present time rather a mystery. In the ancient days quantities of silver were found in the Khingan mountains, and onyx and jasper. A Manchu author of the seventeenth century also speaks of the Mountains of Jade, both in Eastern Turkestan and Manchoukuo.

White jade, descriptively called mutton fat, has always been, and still is, most highly prized by Chinese

of Chang Hsueh-liang's army, more than ten thousand strong, became more or less political bandits, although they preferred to call themselves "patriotic volunteers."

Although these men received some money and munitions from Chang Hsueh-liang's supporters in China, they had to obtain food and supplies for themselves. Naturally, they adopted the easiest method—that of looting defenceless farmers. These bandit-soldiers were not content with theft; they burnt villages, damaged the railways and wrecked trains whenever they could, with the object of looting all that was worth having from the unfortunate passengers. They kidnapped peaceful citizens and held them to ransom, and outraged women of all classes who were unlucky enough to fall into their power.

Some of the savage actions of these Chinese armed hordes were more cruel than those of the regular bandits, who have a peculiar moral discipline of their own. It should be explained that regular bandits were often members of families and groups who had been bandits for many generations, who made it their business to know all the wealthy people who were likely to pass through their district, and thus lay plans to capture them, and hold them until such times as the ransom demanded by them was forthcoming.

Japanese troops acted, first for the protection of their own lives and later to safeguard Japanese property, and at the time of the Sino-Japanese Armistice agreement, concluded May 30, 1933, they claimed to have suppressed the majority of these bandit-soldiers who had served under Chang Hsueh-liang.

Both before and after the "Manchurian Incident," of September 1931, there were a large number of kidnapping cases, in which the victims were either members of the South Manchuria Railway Company or

of Japanese firms. Within a few months of the beginning of 1932, there were more than fifty cases of kidnapping in Harbin alone, most of the victims being either Chinese or Russian, though some foreigners suffered also.

Most people will recall the desperate and successful defence put up by Mr. Melhuish, agent of the Hong Kong and Shanghai Bank, who was attacked whilst he was playing golf with Mr. Hansel, a member of his staff; and of course the sensational capture of Mrs. Muriel Pawley and Mr. Charles Corkran.

One kidnapping incident took place at the mouth of the Liao River, two miles from Newchwang harbour. More than a dozen pirates boarded the British freighter *Nanchang*, owned by Messrs. Butterfield and Swire, when it was at anchor and captured four officers and engineers. Four days later one of the captives was released with a letter demanding a ransom of one million yen and a large amount of ammunition. Some troops and a Japanese destroyer co-operated with the Manchoukuo authorities and, after a few months' search, rescued the captives.

Dr. Niels Nielson, a Danish American missionary, was captured by bandits who accompanied a bogus patient, and it took six months for the Japanese and Manchoukuo authorities to effect his rescue.

In the summer of 1933 M. Simon Kaspe, son of a French hotel proprietor in Harbin, was kidnapped by a Russian gang whilst in his car opposite the hotel. The kidnappers were taken prisoners later, but their unfortunate victim had been murdered a few days previously.

At the present time several Harbin doctors refuse to answer night calls, because this is a favourite ruse of kidnappers.

In addition to these "military bandits" there are many Manchurian peasants who have turned bandit through sheer need. Their methods are clumsy, and as food is their chief aim, many travellers have saved themselves from capture by handing over all the supplies which they happened to have with them.

Until about two years ago most of the well-to-do residents of Harbin had pleasure boats, which they used on the Sungari in the summer-time. Now these fishing trips have been stopped because bandits in small rowing boats have surrounded the parties and threatened them at the point of vicious-looking knives, until they parted with all the money and jewellery they had with them.

When one surveys the desperate poverty to which some of these peasants are reduced, it is little wonder that they become robbers.

Not all bandits, however, are Manchurians or Chinese. Mongol horse-stealers ply a pretty profitable trade, though Mongol bandits have been considerably reduced.

The Mongols have always been a thorn in the Japanese flesh, ever since the time of the Russo-Japanese War, when they enlisted their assistance against the Russians. Unfortunately, once having got these Mongols into South Manchuria, it was not so easy to get them out again. Again and again the Japanese endeavoured to arrange with the Chinese Government for the safe return of the Mongolians to their own country. For instance, Marshal Chang Tso-lin, not having any special enmity towards the Mongols, and not wishing to see Manchuria devastated by a punitive expedition against them, agreed to their safe return.

In the ordinary turn of events the Mongolians

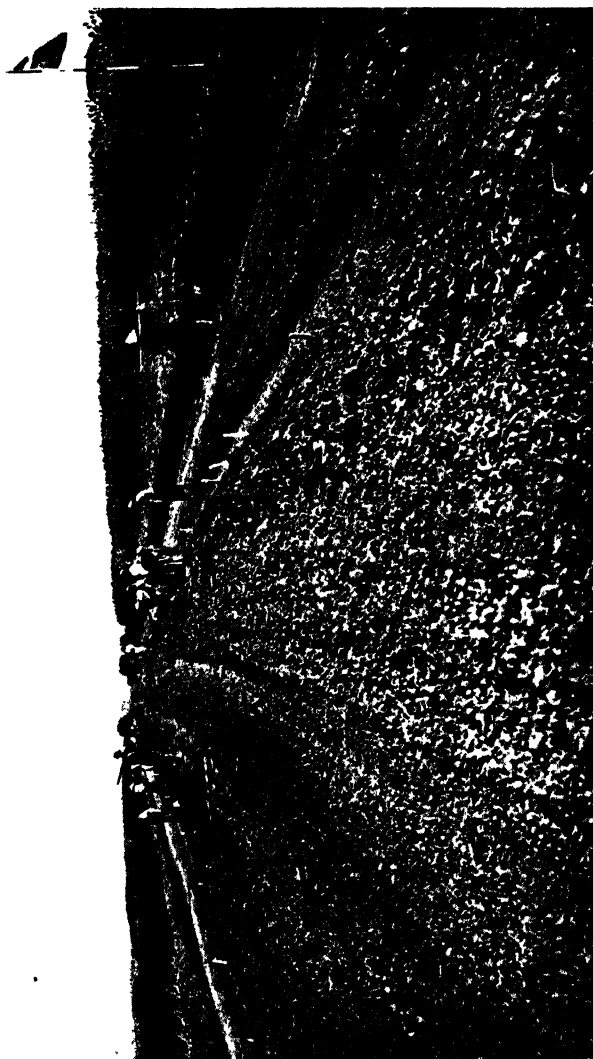


PLATE VIII.—ROAD-MAKING IN MANCHOUKHO

should have returned home in safety, but Japanese intrigue was at work, though the Imperial Government afterwards denied responsibility. There is no doubt whatever that some Japanese officials were behind the affair. As soon as the Mongols were on their way home, eight hundred men recruited from the Imperial Army at Dairen were sent to join the bandits, carrying with them large quantities of ammunition.

Naturally the Chinese troops, who had been instructed to allow the party to pass unmolested into their own country, were surprised to find them accompanied by armed Japanese soldiers and a force of the Chin-Wang Chun, an Imperialist army of Mongols and Japanese founded first in 1916, but since then prohibited. There was nothing for the Chinese to do but to send in a notification that they must start a punitive expedition because the bandits had joined forces with the Chin-Wang Chun. The Japanese soldiers received the notification, and communicated with the Japanese Consul-General in Mukden, asking him to inform Marshal Chang Tso-lin that Chinese troops must not enter certain districts and that if they did Japanese soldiers would have to take action. The Japanese Consul refused to send this protest, on the ground that it was not in accordance with the principles of international law, and that Japan could not interfere in the matter.

Almost as soon as the bandits entered the territory of the Three Eastern Provinces, they were fired upon by Chinese troops, who had paid no attention to the Japanese force which was following them. In the encounter which followed a bullet pierced the Japanese flag, and then a number of horsemen were wounded.

This was later known as the Chaoyangpo Incident.

The punitive measures were abandoned, and in

ordinary circumstances extreme measures would have been taken by the Japanese to avenge the insult to their flag, but they knew that they were in peculiar circumstances and could not entirely repudiate their relations with the Mongolian bandits, and practically no attempt was made to punish the Chinese.

Unfortunately the bandits did not return to their own country, but in company with members of the Chin-Wang Chun overran many parts of Manchuria, striking terror into the people with their atrocities. They frequently cut off the ears of farmers who did not hand everything over to them at once, when they demanded it.

To-day, as has already been stated, the Mongolians are seldom bandits in the ordinary sense, that is, they do not hold persons to ransom; in fact this would be difficult in view of the roaming life they lead. They are fine shots, however, despite the out-of-date Russian rifles which they generally use, and woe betide the traveller who does not hand over his horseflesh at once.

Throughout Manchoukuo the old Mongol trails exist, along which the Mongols travel to and fro, to sell their stock as they have done for centuries. One of these trails passes through the district of Bahreen, near Harbin, a favourite spot for fishing and picnics. On one occasion a party of English businessmen from Harbin, and their wives, together with some Russian friends, were having a picnic. Having boiled their kettle and made tea, they noticed with sudden fear that they were surrounded by fierce-looking Mongols. "Do not get panicky, offer them some tea," ordered one man; so one of the party, a Russian, who knew a little of the Mongol language, gave the invitation. The leader of the Mongol party accepted a jug of tea, and looking round suspiciously, asked "Any horses?"

"There are no horses to-day," he was told. Another look round assured him of the truth of the statement, and a motor car does not interest a Mongol. After a little further parleying, the Mongol horsemen rode off, to the relief of all the British party.

A Mongol man—or woman—without a horse is like a ship without a rudder. The Mongol small boy of less than ten years is a fine little horseman, and his pony means as much to him as his brothers and sisters. In contrast to the Chinese, who are often very cruel to animals, the Mongols are friends with all animals; their camels, which they ride over the vast plains, their flocks of sheep and delightful dogs, rather like collies, which are welcome inmates of every Mongol *yourt*.

Banditry among the Mongols having been dealt with, there is just a final type to be mentioned—the Japanese soldier who deserts and the lower kind of Japanese emigrant, who finds that robbery is easier than working.

Unfortunately for the natives of Manchoukuo, the worst type of Japanese are entering the country. For instance, in 1934 two groups of about five hundred men were sent to colonize areas north of Harbin. Presumably they were all picked men, mostly farmers, and it was arranged that their families should join them at the end of two years, when they would have become firmly and comfortably established.

It was not considered necessary to provide them with female companionship for this comparatively short time. In consequence these emigrants, actually the most depraved types, of whom their mother-country was well rid, seduced hundreds of Chinese girls, in many cases brutally ill-treating the male relatives who attempted to defend their sisters, daughters and sweet-

hearts. In the end reports of this horrible behaviour reached Japanese headquarters, and steps were taken at once to recall many of the offenders.

Japanese ex-criminal settlers and other undesirable characters make the lives of the inhabitants of Manchoukuo a positive hell on earth. They are smarter in every way than the underfed simple peasant, and being well aware of this they indulge in all kinds of rackets.

At the time of the coronation ceremony of Pu Yi, photographs of the Emperor were peddled by these dishonest settlers. At the most they were not worth more than a cent each, yet unhappy peasants were forced to pay a dollar, terrified lest they should be imprisoned or ill-treated if they refused. A dollar is a lot of money to a man who only earns twopence a day.

Many influential Japanese are alarmed at this state of affairs in Manchoukuo.

Banditry is not, however, the only evil rife in the country, because of excessive poverty and present-day conditions. The problem of prostitution among women is a terrible one, and Russian women the greatest sufferers.

In order to understand their position we must recall the Bolshevik Revolution, when numbers of families fled in terror from their country, making their way to Siberia, with one object only in view, to get over the frontier into Manchuria and make for the Russian city of Harbin, where many of their countrymen were already living. Most of the Russian refugees made their escape into Manchuria during the winter months. They chose that time because it was easier to cross frozen rivers and negotiate cart tracks, than to sink into the slime and mud, which becomes so prevalent after the thaw. Even the intense cold of

winter was welcomed after the torture endured in the summer-time from swarms of flies.

These refugees were chiefly peasants, who had collected all their worldly goods and piled them high on hand- or horse-drawn sleighs; and in the latter case the family actually travelled on their belongings. The Chinese made quite a lucrative business out of guiding people over the frontier at quiet spots, and so preventing them from falling victims to the shots of Soviet guards, who kept a strict look-out along the frontier. This influx of peasants still continues, though on a much smaller scale.

When once they were over the border their object was to reach those parts of Manchuria where they would find people who could speak Russian and who might be willing to employ them as labourers. In most cases they had little or no money, and were quite ignorant of the Chinese language. Often they were exploited by unscrupulous people; more often they would shelter with Chinese peasants or at an inn. If they remained too long they found that they had contracted a bill for board and lodging which they were totally unable to pay. The Chinese refused in such cases to allow the refugees to depart. They then found themselves in a hopeless position. Too ignorant to know where to apply to some authority (who would probably be too far away, even if they did), they were obliged to separate. Generally the men set off on their own, leaving the womenfolk behind, in the hope that they would be able to get work and earn enough money to return within a fairly short space of time and pay up, as well as reclaim the womenfolk.

Imagine the plight of these women, left in a Chinese peasant household where they could understand hardly anything said to them, waiting, hoping daily for their

husbands and brothers to return. Presently, well aware from the looks and leers of their hosts what was expected of them, they had no choice but to become wives and concubines. In many cases they were looked upon as "invested capital" by their "protectors." Too heart-broken and crushed to protest, they were sold to the village brothels. A number of travellers in 1929 and 1930 bore witness to the fact that almost all the village brothels in Northern Manchuria had some Russian women as inmates, and in 1931 refugees were still coming into the country.

The filth and squalor in these places are almost indescribable, even the clothing worn by the women being verminous, and numbers of them being now in the last stages of disease. Is it surprising to find that many of them are quite affected in mind and show no interest, even when a chance is given to them of escape?

Under the new regime the influx of refugees into Manchoukuo has practically ceased, and so there are few new recruits to village brothels. In the towns, however, the situation is worse at the moment than it ever was, for since the Japanese occupation a number of Russian girls have lost their jobs and have been forced, through sheer starvation, to sell their bodies. Again, a number of Russian men, unable to find work, have been forced to desperate straits, and have formed gangs and now traffic in women. Many of these unhappy girls are sold to brothel-keepers at the Chinese Treaty Ports.

As a matter of fact, brothel prostitution is considered by the authorities who have enquired into it as the least important form of prostitution in Manchoukuo, though there are nine of these licensed institutions in Harbin, with about one hundred inmates in each, several at Peiping, Hsinking, Mukden and other towns.

Generally speaking, in these more important towns, the brothels are under Japanese control, being open to inspection, clean and well kept. High fees are charged, because there is a prevalent notion that exclusiveness reduces the danger of disease.

Far worse—in fact a definite menace—is the unofficial prostitution among dancing girls, restaurant women, and even innkeepers' servants.

Professional dancing as an entertainment has become very popular in Manchurian and Chinese towns during the last ten years or so. In the dance-halls, frequented by Westerners, Russian girls have complete monopoly. They are employed on the dance-ticket system, and there are several different grades of cafés. There is a great distinction between those elegant dancing café-chantants, where society men and their wives often spend evenings, and low-class dancing-halls, differing only in name from houses of ill-fame.

In some of the high-class establishments, girls admit to earning as much as 400 dollars a month in dancing fees, and it is quite obvious that many of these refugee girls would be unable to earn more than a quarter of this amount in other employments open to them—for instance, in a shop, or dressmaking.

There is no reason, either, why a girl should not retain her good character, providing she has strength of mind. Many of these girls are determined to find a husband, so that they may escape from the uncertainties of their life. This is truer than ever to-day, particularly in Harbin, where the population is chiefly Russian, and hatred of the Japanese makes the women wish to escape at any price. They are powerless to leave the country because of passport difficulties, but a British or American husband entirely alters the situation. Unfortunately, a number of American men

have found that these "temporary" wives soon deserted them when they were free of Manchuria.

Harbin, of course, sheltered many Russians of the upper classes at the outbreak of the Bolshevik Revolution, and Russian members of the administration of the Chinese Eastern Railway sought to find employment for these hosts of educated but homeless men and women.

Just how these things happened is described in a League of Nations Report, which is well worth quoting:—

"There are even more varied grades of this type of entertainer than the dancing partner [the Report here refers to restaurant waitresses]. One of the measures taken to help the refugees was to replace waiters in the Railway Casino, then the most fashionable restaurant in Harbin, by waitresses chosen from the ranks of these exiles, some of them being wives and daughters of former Tsarist nobles. They performed their duties and were regarded with the respect due to their tragic circumstances, and the spirit with which they faced them.

"From this legitimate type of waitress downward, Harbin knows all grades of women engaged in the profession. There are restaurants and eating-houses for all grades of clients, and the type of waitress-entertainer employed in them is adapted to their tastes. In the lower grades, the title 'waitress' is only a camouflage, and the lowest places of this kind are mere brothels which descend to the most deplorable depths of baseness.

"At the special written request of a Russian workman, who professed himself to be moved by pity for his countrywomen involved, the Commission included in their visit of the red light districts of Harbin, a certain small eating-house on the outskirts of the city. Guided

by a police officer, the Commission went one evening to visit the establishment. Following a sidewalk of loose planks along a muddy and dark provisional road, the Commission entered the indicated address. The 'restaurant' occupied a small, low, wooden hut, and consisted of a bar-room large enough to hold about six people. Three or four adjacent bedrooms, each one so small that the whole space was taken up by the bed, surrounded the bar-room. At the summons of the police officer, the proprietor of the restaurant and the staff lined up. The proprietor was a low-class Chinese, and the staff consisted of five Russian women of the lowest prostitute type. The explanation of the presence of these women given to the police officer was that one of them was the wife of the proprietor and the four others friends of hers who had come to help in the restaurant business as waitresses. All six were living permanently on the premises. A glance at the women could leave no doubt about the character of the establishment. Although proprietor and staff were very careful not to compromise their official version in answer to questions put to them, the Commission received trustworthy information to the effect that the place was frequented as a clandestine brothel by low-class Chinese only and that the price of a woman's favour was fifty cents of a Harbin dollar, a sum at that time equivalent to about eight cents gold. The women were described as drug addicts, fallen so low that, although they knew the proprietor had no power to force them to stay, and that they were at liberty to appeal at any time to the authorities and a number of private associations for assistance in finding work, they would continue in this hardly human condition and submit to brutal treatment by manager and clients, rather than work."

Every kind of vice practised in the West has its counterpart among the Russians and Chinese in Manchoukuo.

It is not at all difficult to understand why the entertainment of men plays such a great part in the Russian woman's struggle for existence. Although China opened her gates so freely to refugees, it has always been more difficult for them to earn a living there than in the few European countries which gave them shelter. There are difficulties of language, and it is impossible for a Russian to compete with a Chinese as a labourer or artisan, and commercial organizations habitually employ their own countrymen.

Thus we find numerous refugee families where the men cannot earn enough to keep starvation from the door. In such cases the wives and daughters collect the shekels when, and how, they can.

It is a pitiful sight, in the streets of Harbin to-day, to see men standing workless at street corners gossiping idly, whilst their womenfolk tidy up the poor little homes, bare of practically all furniture, in which they live, before they dress themselves for a street parade.

How these Russian women dress is a mystery to every visitor, though some foreign residents know the secret. Perfectly fitting dresses, furs, well-shod feet, and manicured nails vie with faultless coiffures and lovely complexions. Who would guess that this *soignée* appearance was completed before a cracked mirror, sitting on a broken iron bedstead, whilst a hungry child cried for food.

Over the Russian tea in a fashionable café, they will book their evening appointments with well-to-do foreign residents. At many of the dance-halls men are not obliged to pay for their partners, but the women expect presents and generally hint diplomatically that

they prefer money. Those who are married do not advertise the fact, because if opportunity occurs for a marriage with a wealthy foreigner, the Russian husband finds his bread-winner missing. Since the Japanese occupation of Manchoukuo, more women have been forced to earn their bread in such precarious ways.

Russian girls employed as typists in offices owned by Japanese companies are dismissed on the slightest pretext, and are replaced by Chinese who will work for less money, or Japanese girls. Here is quite a recent incident, which shows very clearly the pitiful life of many Russians. A girl of noble family working as secretary to a Japanese firm, thinking that it might lead to a rise, learnt Japanese in her spare time. One day a member of the firm spoke in his native tongue, and the girl replied. He appeared astonished, and to her surprise and disappointment, annoyed. Later she was dismissed because they suspected her of being a spy. She was now desperate, with her brother and parents all out of work; but her brother courageously wrote to the Soviet authorities and explained that he had been trained as an engineer. As a result of this, he is now in a camp for training engineers in Russia, where he writes to say that he is quite happy, well fed and clothed, but receives no money yet.

"This is a country for young people," he adds, and has expressed his intention of finding his sister a job. At present she lives through the kindness of friends. The parents will never return to Russia, for in Harbin they still have what the old people will suffer so much for—their religion.

Less than fifty years ago, when the Russians built Harbin, they erected many lovely churches, which are

still maintained with the greatest care. Who can ever forget the gleam of the sun on the great gilded dome of the beautiful chapel in the grounds of the huge Russian cemetery in Novigorod, Harbin.

Here, at almost any hour of the day, old grey-haired Russians, both men and women, may be seen at prayer before the Holy Icons. In the cemetery, gloomy ilex trees and brown-green beeches rustle in the breeze against the fine monuments on the tombs, where lie Russians who believed sincerely in the old regime.

Not only Russian women, however, are suffering from trafficking in their virtue at the present time. Poverty-stricken Manchurian labourers sell their girl children to different kinds of servitude.

It has been customary for many years, in China, for poor parents to hand over their daughters to a well-to-do family to be fed and clothed and looked after until she comes of marriageable age, when a husband is found for her. In return for all this she does housework, though not being treated as an ordinary servant but as one of the family.

It is almost impossible, however, for labourers in remote villages to get into touch with families who are capable of adopting children, so now it has become quite general for kindly prosperous-looking elderly women to visit these villages. The women tell the poor parents that they know a wealthy family who are childless and wish to adopt a little daughter, of whom they will take great care. "Oh yes," says the voluble old woman, "she will be found a husband, or maybe she will become the second wife of a really wealthy man."

Can it be wondered at that in such circumstances ignorant villagers part with their girl-children, believing that they are doing their best for them?

Oh! that they could see dozens of these terrified little girls, herded into railway vans generally used for cattle, cowering back, afraid of blows from their inhuman captors.

Those among them who are not good-looking are sold as servants and usually find themselves in lodging-houses in some seaport, where they have to work desperately hard, or they are severely beaten. Frequently these female traffickers buy the girls as a speculation, hoping that some among them will show aptitude and be capable of being trained as "singsong girls," a training which is often carried out in circumstances of intense cruelty.

Girls who are well favoured in appearance, but are not clever enough to merit training in a profession, are sometimes kept for a time in the trafficker's home and then sold as wives or concubines. Failing this, they are sold for prostitution. In this they differ from those young girls who are known in common parlance as "pawned" prostitutes, because they are working off a debt for parents or relatives and will be free when it is paid off.

Sold prostitutes are in a terrible position, for even if their parents found them and attempted to buy them back, their owner would refuse, for like a slave-owner of old, she considers she has no need to part with what she has bought and paid for, under any circumstances.

Until recently the position in regard to prostitution in Manchoukuo was much better than in China proper, for as long as there was land work to be done, fathers were loth to part with their daughters, however poor they were.

The following statements made by officials before the days of Japanese control are worth quoting.

The President of the Ping Kiang Court (at Harbin) gave an interesting explanation of the Court's practice under certain Penal Code Ordinances:—

“The keeper of the house who buys a girl is punished as an accomplice of the trafficker. Sometimes it is not a case of sale to the house. The trafficker may put the girl into the house to do business and ask for a loan, and in that case the girl is not sold. For that reason the keeper is not punished in every case. If the keeper knows that the girl has been kidnapped, he is an accomplice and is punished.”

The President of the Peiping Court of Justice said:—
“With regard to the recruitment of prostitutes for the brothels of Peiping, none of the girls have been sold. A minority of them are pledged and the majority are willing to do this business just to earn their living. Most of them have relatives in Peiping, so if they wish to become prostitutes they get to the houses through the introduction of relatives. The girls are introduced to the houses of prostitution secretly. It is not supposed to be done.”

Under the present regime the position of women has undergone a change for the worse, for girls have become the victims of gangs of men who run unregistered illicit brothels, in order to attract Japanese custom. Usually the tendency among the Japanese is to patronize brothels where there are only Japanese women. In the South Manchuria Railway zone, at the present time, there are about two thousand registered Japanese prostitutes. The minimum age at which a girl can receive a license according to Japanese law is eighteen, and her term of service in a brothel is fixed at four years, and in exceptional cases, six years.

This, however, gives little idea of the state of affairs in Manchoukuo, where the Japanese soldiers take their

women with them, both geishas or dancing-girls, for entertainment, and common "street paraders" as they are called in Japan.

In addition to this the soldiers frequent the houses of ill-fame run by Manchurians. Previous to 1932, male "bullies" were almost unknown in Manchoukuo, all the houses, both registered and otherwise, being conducted by women, known as brothel "amahs."

The Japanese soldiery have made it almost a necessity to have these men, as they have been constantly in the habit of refusing to pay any fee, either to the unfortunate girls or the owners; in consequence, it has become customary to have men to take the money.

Recent visitors to Manchoukuo testify to Chinese girls being assaulted by Japanese soldiers, even in public buses and conveyances. In justice, it must be said that Japanese officials have been greatly disturbed by this lawless behaviour, but Manchoukuo is an extensive country in which to exercise control, over a large number of men of the worst type let loose for the first time without proper surveillance and discipline.

Geisha houses, where vivacious girls dance and sing, are now being introduced in all the large towns in Manchoukuo. It is true that, like the Russian cafés, many of these are run on respectable lines, but many more are not, the geisha too often veiling the clandestine prostitute.

The Japanese dancing and singing geisha, the Chinese "singsong" girl and the Russian "waitress" are all in a similar position; they entertain the men of their own nations who, unlike the Anglo-Saxons, prefer to take their amusements less strenuously and therefore have no use for dancing partners.

The places where they entertain vary from the bright "continental" café, with gay decorations and

the constant tinkle of saki cups, to depraved dens, smelling of rank tobacco and stale humanity.

In the same way, the houses of ill-fame range from expensive establishments equipped with servants, to houses where ex-criminals peddle dope as well as women's bodies. In pitifully few cases are the women saved; when they are it is nearly always through the work of charitable organizations working under the auspices of the League of Nations.

Almost daily stories could be related of the traffic in women. Just to give one example from the League of Nations Report:—A man called at a house and suggested to the Russian servant that he could get her a job in Tientsin at 30 dollars a month; she accepted and went to the man's home. Later he told her he would put her into a shop instead of domestic work; later he admitted that the house to which he was taking her in Tientsin was one of rendezvous.

Finally the girl was told to sign a paper, and she would receive a sum of money. "Where is the money?" she asked. In reply she received a brutal beating, and was locked in a room and kept without food until she did sign.

Through the means of a client this girl almost got into touch with some relatives, but before they could come to her aid she was resold, and sent to Central Manchuria.

Finding that she was too ill to continue the life, she ran away, but was caught by a coolie servant from the house and beaten; later she was taken to the Police as a bad character, and not being able to speak Chinese it was some days before the truth was understood. Then the poor girl was sent to hospital, where she explained that she was only seventeen and that she had gone of her own free-will to Tientsin only because

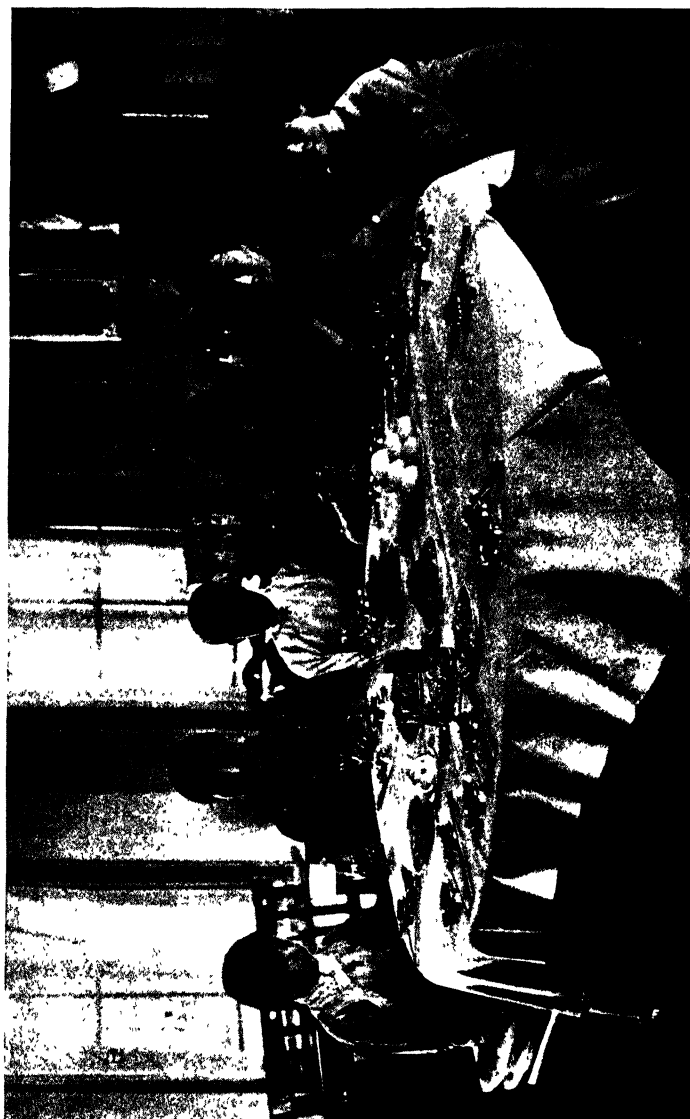


PLATE IX.—TYPES OF BEAUTY IN MANCHOUKUO

she had been cruelly deceived. Finally she was cared for and sent to a school by a charitable institution.

All, however, do not end like this. Bodies reclaimed from rivers and frozen to death in the fields, sometimes beaten and mutilated, tell more than words of the plight of many women in Manchoukuo to-day.

CHAPTER VI

Conditions and Lives of the Workers

FROM the plight of women in Manchoukuo to that of the workers is not a long step.

Already we have looked into the past, at those strange historical happenings, of centuries ago, which have left such a strong imprint upon the country to-day.

We have pictured the people in their homes, and gleaned some idea of the towns and countryside which surround them. Now we can go among the people at work and unveil labour conditions, unbelievable to Western minds.

The test of the utility of treaties, covenants and pacts, and of the wisdom of statesmanship is not necessarily the extent to which the letter of the law has been observed, or the approval of Commissions of Enquiry is won—it is the sum of human happiness which they engender.

What really matters is the kind of life the people are enabled to live.

In earlier chapters we have seen how Manchoukuo was ruled in bygone days, after the conquest of China by the Manchus, a subjugation which remained until 1911, when Manchuria was temporarily included in the jurisdiction of the newly organized Chinese Republican Government, subject to guarantees to the Imperial family which, however, were soon dishonoured.

What hardships were caused by maladministration under the independent regimes of the ex-bandit Chang Tso-lin and his son Chang Hsueh-liang, up to the establishment of the new Government in 1931!

Not only have all these events left their mark, but labour in Manchoukuo is strongly influenced by its three neighbouring countries, China, Japan and Russia, and by migration on an extensive scale.

Imagine the mingling of six different races, Manchus, Mongols, Chinese, Japanese, Russians and Koreans, all with different habits, customs and standards of life.

Chinese immigrants are in the greatest majority, and their advent dates from 1734 when the Ching Emperor stationed a few units of native Manchurian "bannermen" at Hulan and Heilungkiang, to cultivate the land.

Eventually new enterprises attracted Chinese peasants and coolies, especially from Shantung and Hupeh provinces. Between 1860 and 1870 there was a heavy influx of Chinese peasants to the Hulan district and other Manchurian regions.

Upon the completion of the Chinese Eastern Railway, now known as the North Manchuria Railway, and as a result of the subsequent inflow of foreign capital, and the gradual expansion of the Manchurian export trade, the number of Chinese labourers entering Manchuria increased very rapidly.

Ever since then Chinese labour has been much in demand in various enterprises, including mining, farming and factory work. Those who have seen it will not forget the arrival of a Chinese coolie ship with its cargo of humanity for work in the fertile fields.

The seething mass of coolies and peasants, so tightly packed in the ship that they appear to be a veritable heaving ant-hill of men, women and children—all are poverty-stricken, most of them extremely dirty, and a good many disease-ridden.

In the West machines are installed to save the cost

of labour, in the East men are used to save the cost of machines. It is cheaper to employ coolies who can be had in thousands for tiny wages—their unhappy lives often valued at less than one flywheel of a modern machine.

Human labour is so often seen where, in the West, we should expect to see animals or motor transport in use. How often one notices a team of half-naked, sweating coolies pulling huge loads, straining every limb, until their muscles stand out like cords, and it seems that their bodies must break. It is almost a shock to remember that cart-horses and motor lorries exist!

Successive regimes in the former Manchuria have claimed that the increase of migration is a proof of stability, that it shows the country is being rid of banditry, militarism and other factors prejudicial to a peaceful life. Nothing could be farther from the truth. The immigrants are attracted because of the natural fertility of the soil, and because the low standard of living is still not as pitifully low as it is in many parts of China.

Again, another point, Manchoukuo is not a prey to the terrible famines and plagues which are so common in China.

Agriculture is the mainstay of Manchoukuo, and nearly 70 per cent of the population are employed in tilling the land or raising stock. This against about 12 per cent in industry and 8 per cent in commerce.

Formerly the chief industry of all the Manchurian and Mongolian native population was live-stock farming, but the rich pastoral lands have gradually been put under the plough, particularly in the south.

On the prairie lands of the north and on the steppes

of Hsingan and Jehol, herds of cattle, horses, camels, mules and sheep are to be seen grazing in large numbers, as far as the eye can reach.

The Mongols, of all the races which inhabit Manchoukuo, are the finest stock-raisers. In Mongolia, when one crosses the Gobi desert, flocks of several thousands of sheep are to be seen at every halt. Each herd has mounted shepherds in charge of it, galloping about like cowboys, for the Mongolians are wonderful horsemen. Much of the trick riding in which they indulge on the occasion of a holiday or festival recalls that of their close relations—the Cossacks.

Every now and then, encampments of *yourts*, or portable canvas tents, are to be seen. Unfortunately, although there is such abundant live stock in Mongolia, it is of inferior quality, not as good as the herds in Northern Manchuria. In both districts, however, farming methods are crude and there is much room for improvement.

In the North Hsingan province of Manchoukuo the population is chiefly Mongolian, from the Mongolian noble who holds the post of Governor of the Province, and looks a most imposing figure in his heavy silk skirt and short jacket, to the Mongol nomads who move from place to place, visiting the markets of Manchoukuo to buy and sell.

These Mongols are ever ready to do business of some kind, even if you come upon them by surprise and find them squatting in the sun, drinking milk, which is such an indispensable food with them. Picturesque-looking people, some wearing the native caps with fur-lined ear-flaps to keep out the cold, and heavy camel's hair clothing, one or two of the party, perhaps, wearing a Western felt hat, or thick British army shirt. The ox carts piled with goods are always

to hand, and the major supply of salt in the country is carried by Mongols in their ox carts. In the Linhsi district, a cavalcade of these vehicles bearing rock salt is often to be met with.

Mongols, both men and women, are to be seen in all Manchoukuo towns where there are markets. Usually they have brought something for sale, hay piled on ox carts, or wool made into tightly compressed packages and carried behind them on their sturdy ponies. Later they may be seen bartering for second-hand Japanese kimonos or other old garments, with the proceeds from their sales.

The camels raised and ridden by the Mongols always seem very good-natured animals, whether their mistress (women always look after the Mongol camels) happens to be riding them over the plains or shearing their shaggy woolly coats in the springtime.

Archery is a favourite pastime among the Mongols, who are, for that matter, fine shots with any weapon.

It is not surprising, considering their nomadic life, that no Mongols are to be found working in factories in Manchoukuo, though a few work in the great timber yards near the Sungari River.

As it has already been explained, Manchoukuo is rich in timber, and an increasing number of men are being employed in felling and in the saw mills.

Kirin lumber has been used in most of the constructional work recently done at Hsinking. Here at this new metropolis are innumerable erections of scaffolding, where sawyers are hard at work with two-handed saws.

At Kirin is a huge match factory, where, in the neighbouring "yard," veritable "seas of logs" are lying. The overseers in timber yards are practically always Russians, and better wages are paid in this trade than

in many others. In fact all wages in this district are higher than elsewhere.

Turning away from the vast forests and the busy saw mills, the traveller once more sees the most prevalent things in Manchoukuo, the dust of the plains—thick gritty dust, that fills the eyes and mouth when the winds blow fiercely, as they so often do—and the grey mud walls of the farms.

It is as we travel through the country and see the farms surrounded by their four walls and look-out towers in the corners, that we are reminded that this is a territory which for decades has been infested with brigands and robbers.

In the country even more than in the towns the sophisticated Western traveller finds himself immersed in all kinds of strange customs, and hears spoken a completely unfathomable language, which seems to have scores of dialects. The standard of life is entirely different from anything he has experienced hitherto. The transition from West to East happens more slowly if he enters the country by the Siberian route than if he is plunged straight into the Orient upon arrival by steamer.

Too often the newcomer shuts himself up with other foreigners, and avoids all contacts with the people amongst whom he is living. Thus he scarcely realizes that all these Eastern peoples are human beings, with human frailties, likes and dislikes, passions and emotions, such as animate other human beings in our so-called civilized West.

Perhaps one of the greatest differences is the incredibly low standard of life of the people in the East, compared with the West.

Really to get into the right atmosphere and to understand the mentality of the Eastern people, we

must imagine what it would be like to count a day's pay in "cash" amounting to a two-thousandth part of a dollar.

In spite of comparatively rapid industrialization, the percentage of Oriental people employed in factories and towns is small, for, as it has already been explained, the majority work on the land. The story of the life of the peasant is thus the story of the life of the bulk of the Far Eastern people.

It is a story of millions of agricultural workers toiling for their families, from dawn until dusk, with primitive implements, to win a meagre livelihood from the soil, with little time for leisure, little, if any, for education, for the most part probably illiterate, and—so far as can be seen—no break in the monotony of their toil except, perhaps, for the celebration of some festival.

The principal crops of Manchoukuo have been described in an earlier chapter.

The South Manchuria Railway is the spinal cord of the country, not merely the main line of communication for export trade; for the railway and its associated concerns are the dominating economic (and to some extent political) force in Manchoukuo. The most important agricultural products and the largest farms are those near the railway; on the remote farmsteads poorer crops of a more mixed nature are grown.

In contrast to the railway, with its streamlined rolling stock, are the methods and implements employed by the farmers. A common sight is a farmer levelling a piece of land by means of heavy stone rollers, drawn by mules. Water is drawn for the fields by blindfolded mules, which plod patiently round the wells. Sometimes the method of drawing water is even more old-

fashioned, a hand windlass and wooden pails being used.

A picturesque sight to be seen in some provinces is a woman winnowing flour, just milled in a primitive stone mortar.

In cases where a farmer employs a number of labourers he pays them the equivalent of twopence per day, and gives them their midday meal. This might not be so bad for a single man, but it does not require many words to describe how the wife and children live, if the man is married.

The Manchoukuo Government have started a number of experimental farms throughout the country; these are run under modern conditions with new methods, and it is hoped that gradually agriculture can be put upon a much better basis.

Mining finds employment for an increasing proportion of the population, especially as the large number of minerals already mentioned are beginning to be developed.

The Labour contractor still exercises a pernicious influence in Chinese communities, particularly in mining enterprises. The miners, generally speaking, have long working hours, and the accommodation, which they rent from the contractors, leaves room for improvement, to say the least of it.

The contractor deducts 10 and sometimes 20 per cent of the miner's wages as his commission, and, in some cases, very much more. He also retains anything from 30 to 50 per cent of the wages to cover feeding expenses.

This method of obtaining labour has brought into existence the most powerful class of professional recruiting agents, and although steps have been taken to abolish this vicious system, especially at the Fushun

collieries (where, during the last few years, efforts have been made to bring the majority of the miners under the direct employment of the colliery), contract labour still continues.

Modern industrialism was first introduced by the Russians in North Manchuria, and by the Japanese in the South. Before the war, Russian interests first introduced, along the Chinese Eastern Railway, modern manufacturing methods in flour milling, sugar refining and lumbering. It was at that period that Harbin became a large industrial centre. After the war, these Russian activities were in a measure replaced by Chinese enterprise, and some factories and mills were established at Mukden (the capital of Manchuria until 1931).

Actually the chief development of Manchoukuo has been due to the enterprise and capital of the Japanese, who opened up South Manchoukuo industrially, all along the South Manchuria Railway, making Dairen, Mukden, Antung and Hsinking (Changchun) the chief centres, and more recently, Kirin.

Generally speaking, wages in Manchoukuo are higher than they are in China, but lower than in Japan. It is not easy to make comparisons because of the various currencies involved, as well as the varying rates of exchange and different purchasing powers. Food in Manchoukuo is pretty cheap, foreigners, of course, finding it very much so, but to the poorly paid worker it is quite another matter.

To give a rough idea of the wages of workers during the spring of 1933:—In cities such as Harbin, Mukden, Dairen, Antung, Kirin, etc, a Manchurian carpenter received from sevenpence to tenpence per day; blacksmiths from eightpence to one and six; masons about the same amount; printers from tenpence to one and

ninepence. In each case Japanese doing the same work received nearly twice as much.

The contrast between the wages of Manchurian and Japanese is interesting.

At the Fushun coal mine the wages of Chinese surface labourers in 1930 (the last year for which statistics are available) ranged from thirty to fifty Mexican cents a day. Underground workers, including skilled miners, received from forty to seventy cents.

According to the rates of exchange prevailing at the time, this is equivalent to a wage of about eightpence to a shilling a day of at least ten hours.

The same Company owns and operates a large iron mine at Anshan. Here the surface labourers received at the same time from thirty to thirty-seven Mexican cents a day, and the underground workers from thirty-nine to fifty cents, between sixpence and tenpence for a long day of the heaviest type of work.

It would be putting it in an easier way to say that the Manchurian worker earns anything from three and sixpence to (in rare circumstances) eighteen shillings a week, the lower figure unfortunately being nearer the average.

Naturally this incredibly low wage is shown in the extreme poverty of the annual budget and the daily menu. Can we be surprised when we see tiny children sitting on the pavements beside a plate or hat, left there by their parents in the hope that some kindly passer-by will drop a few cents. So urgently is the money needed that parents are hardened to the fact that the children are frequently nearly frozen with cold, or in the summer tortured by swarms of flies.

An indication of the standard of living is given by the East Asiatic Investigation Bureau, which states that the average monthly living expenses of those

employed in factories of the South Manchuria Railway Company and its associated organizations during 1925-1926 were divided thus:—In the case of single men 30 per cent of their budget was spent on clothing, 46 per cent on food, 7 per cent on a room or house rent, 2 per cent on lighting and heating, and 15 per cent on miscellaneous purchases.

In the case of families of four, it was divided thus:—16 per cent on clothing, 50 per cent on food, 10 per cent on house rent, 10 per cent on lighting and heating, and 14 per cent on miscellaneous.

Some interesting figures relating to dietary were compiled by the Social Research Department in Peiping, and published in a booklet entitled *Factory Workers in Tangku*.

(1) *Diet of an ordinary worker.*

Three pieces of wheat bread	..	..	1270·92	calories
Three pieces of corn bread	..	..	2042·82	„
Millet porridge (three bowls)	..	..	120·00	„
Doughnuts (three pieces)	..	..	150·00	„

(2) *Diet of light or skilled worker.*

Six pieces of wheat bread	..	..	2541·83	calories
Millet porridge (three bowls)	..	..	120·00	„
Vegetables .. .. .	..	..	200·00	„
Doughnuts	..	..	50·00	„

(3) *Diet for the worker of robust type.*

Six pieces of corn bread	..	..	4085·64	calories
Noodles (five Chinese ounces)	..	..	623·00	„
Vegetables .. .. .	..	..	300·00	„

These figures, meagre enough and seeming to provide bare subsistence, nevertheless represent opulence, and indeed extravagant living, compared with the meals eaten by the teeming millions of agricultural workers in the country, who live in daily misery and privation.

To pass through some of the villages, when harvest rejoicing is in full swing, when the oxen tread the corn or roll the beans, may give the traveller an impression of peace and contentment, but only too often starvation, floods, bandits and marauding militarists destroy the picture.

In addition to those who work in field or factory, there are rickshaw pullers, one of the major industries which have no parallel outside Eastern Asia. These are chiefly Chinese coolies, unlike the modern taxi drivers, who are nearly always Russians, often looking as worn as their vehicles.

The "droskis," another reminder of Imperial Russia, which crowd outside the railway stations at Harbin, Hsinking and other towns, are driven by Russians and Manchurians. In fact, outside a railway station one has the best opportunity of seeing all the strange kinds of vehicles which ply for hire in Manchoukuo, from modern motor buses to worn-out ox carts.

Porters are another interesting community of workers. They crowd on to the stations, and are of all types, from the smart young Japanese with the name of the hotel which employs him embroidered in Chinese characters on his jacket, to the doubtful-looking coolie who needs watching if your belongings are ever to reach their destination.

Among the interesting characters to be seen in Manchoukuo are the enormous motley variety of street vendors, hawking fruit, fly-ridden slices of melon, peanuts and other scanty wares; water carriers, and, lowliest of all, the carriers of night soil—all struggling for a few coppers a day, many with the spectre of famine ever facing them, overshadowed continuously by disease, war and poverty.

The Western traveller unfortunately sees only the

picturesque, and is apt to forget the tragedy behind these vendors.

One type, however, who does a good trade is the street fortune-teller. Generally he sits at a desk made from a converted packing-case and covered with papers on which are printed writings of an abstruse nature, which represent charms. In one way, he makes himself useful—by writing letters for the illiterate for a very small payment. Occasionally a blind man takes up this occult profession, when he is led by a young guide.

The primitive banker finds his place on the sidewalk, too; the money-changer, who often chooses his pitch outside a station, or in some busy thoroughfare, where he handles Japanese, Chinese and Manchoukuo currencies.

Very amusing are the roadside merchants who sell small toys and sweets to children. Childhood differs little, the world over, whether yellow or white, and the six-year-old who selects with great care what appear to be peanuts in a sticky toffee mixture from the street stall might be a little cockney in a London market.

It is useless to be in a great hurry when walking through a street in a Chinese or Manchoukuo town; there is too much going on at the roadside. Here an itinerant barber shaves his client, who evidently prefers fresh air. Farther along an old shoe vendor sleeps in the sun waiting for clients, and cobblers are busy patching a boot for a waiting woman.

Manchoukuo coolies frequently take their meals by the roadside, where pieces of wood or bricks serve as chairs. At spots in the towns where a number of coolies are working, say on building operations, a street vendor of boiled meat will set up a stall and counter. After he has chopped up his wares in tiny pieces he

sells it to clients, who either devour it on the spot or take it away in screws of paper. Steamed wheat flour dumplings are peddled at the same time, those being steamed over an earthenware fireplace. Pancakes, called *ping*, are baked, or rather toasted, in the street on a round of iron, rather like a Scotch girdle, heated over a brazier.

Vendors of singing birds are common, and all along the banks of the Sungari lark sellers have a busy time.

Blocks of frozen oil are sold by women in Northern towns, but the most pathetic street sellers are the Russian emigrants. In Harbin they sell the Russian newspapers, the proud and distinguished bearing of an elderly man betraying now and then how far removed his former station in life was from that of a street hawker.

Sad-faced little Russian girls sell flowers in the fashionable streets of Harbin and Kirin.

As regards the organization of workers, whereas in Europe, and particularly in England, a strong trade union movement has grown up and been recognized as part of national life, in Manchoukuo there is no such organization.

Labour organizations such as "Kungsu," "Huikwan," or "Pang" and others, have existed since olden times for labourers and coolies who came from the same native place or worked in the same trade. In Mukden and certain other centres of industry there are native workers' associations or guilds, such as dyers' associations, barbers', printers', shoemakers' associations, etc., but these can hardly be called trade unions in the modern sense of the term.

In China, during the last decade, there have been some sporadic signs of trade unionism, including demonstrations and strikes. These are mainly political,

and very often of a quasi-communist origin, and were to some extent due to Soviet influences in China.

The growth of labour organization in China had some encouragement from Dr. Sun Yat-sen, founder of the Kuomintang, who definitely advocated a liberal policy towards labour.

At a meeting of the Labour Unions on May Day, 1924, he is reported to have said:—

“Workers should henceforth make up their minds to build a strong organization and, like their comrades in other countries, fight for their own rights. Having organized themselves, the workers should become vanguards of the Nationalist Revolution and strive for the abolition of unequal treaties.”

There is no doubt, either, that the Soviet Revolution of November 1917 stirred up some hopes. In 1919 M. Popoff visited Shanghai to explore Chinese possibilities, and in 1922 M. Joffe visited Peking and later Shanghai, where he consulted with Dr. Sun Yat-sen.

The incident of May 30, 1925, although primarily a labour issue, was essentially political, and the Shameen incident of June 23rd was similarly political and resulted in a boycott against Hong Kong and the British Concession in Shameen.

An army of pickets was organized, and at its most serious stage the strike affected from 200,000 to 250,000 workers and practically crippled the economic structure of Hong Kong. The financial loss was said to amount to four million dollars a day.

On July 9, 1926, the Northern Expedition began, and later the towns of Hangkow and Wuchang fell to the Southern forces, and the Government of Hangkow was established.

In Shanghai organized labour was jubilant about the



PLATE X.—THE PEACEFUL MANCHURIAN PEASANT

success of the Southern army. On February 17, 1927, the Shanghai General Labour Union called a general strike, in order to weaken the morale of the army of Marshal Sun Chuan-fang, then in control of the area around Shanghai. During this time M. Karahan was Russian Ambassador in Peking and M. Borodin in Canton, and they were, no doubt, to some extent responsible for guiding the nationalist forces. Their policy failed because they were not content to try to help the movement, but were anxious to force their views prematurely on the Chinese people. In April 1927, when the Nationalists captured Shanghai, Generalissimo Chiang Kai Shek issued many labour regulations and a labour bureau was set up, but from this time onwards deep fissures grew in the Nationalist Movement, and whilst many labour codes exist on paper, few if any were ever enforced.

These labour movements which convulsed China never seem to have touched Manchoukuo, where every attempted activity was rigorously suppressed by Chang Tso-lin. The peasants and workers of Manchuria had certainly nothing to lose from the disappearance of the Marshal. Even in Northern Manchuria, the nearest area to the Soviet Republic, their principles had little influence, although the Soviet organizations connected with the Chinese Eastern Railway possibly provided some channels for propaganda. Harbin, as has already been mentioned, has been ever since the Revolution, a very strong centre of White Russian emigrants and Ukrainians.

Now the sale of the Chinese Eastern Railway by Russia to Japan seems to point to the departure of Russia from Manchoukuo for ever. Perhaps the ambitions of a Czar for a far-flung Empire stretching from the Baltic to the Pacific were never really worth

the candle, and it may be that the port of Vladivostock, ice-bound for so many months of the year, may pass, like the Chinese Eastern Railway, to Japan.

Certainly with the building of the new port of Rashin, the development of Vladivostock will not be worth while.

What Japan will do for Manchurian workers remains to be seen. Japan has trade unions of one kind and another in plenty, but they are hardly trade unions as we understand them.

The Central Federation of Japanese Labour, led by Bunji Suzuki, who represented the organized labour movement of his country at the fourteenth annual session of the International Labour Conference at Geneva in June 1930, is the most important. Then in order of importance are: the Japanese Seamen's Union, the Federation of Naval Labourers, and the Federation of Government Workers. Other unions which inclined to communism were ordered to be dissolved by the Government and are now unimportant.

There are a number of native welfare associations in Manchoukuo. The most important of these is the noted Tungshangtang of Mukden, which dates from the days of the old regime.

This organization, which receives official support, carries on excellent work in several fields. At present its work is divided into three main departments. These again have sections which deal with general business, vaccination, vagabonds' and beggars' schools and homes, a medical school, a commercial school for girls, a training factory, quarters for the destitute, a rice, gruel, and food depot, a temporary relief station for refugees, a convalescent home, a hospital, reformatory and orphanage.

Other philanthropic institutions exist in all the

large towns and similar organizations exist all over Manchoukuo.

The first of these, Dairen Hungtsishantung, provides free medical treatment, free distribution of coffins and funerals as well as relief for the poor and the care of widows, infants and the aged.

The organization also works for the prevention of opium smoking; they should have a busy time in this line now, with the reputed increase in the traffic.

Though receiving a subsidy from the Kwantung Government, this society is controlled by Manchurian philanthropists.

Pinminpinanso, another association, provides housing and winter quarters for the poor. It also relieves emigrants passing through Dairen from Shantung to Inner Manchuria.

Another organization is a recreational centre for native workmen employed at Fushun colliery, whilst yet another called "Loutien Shihchang" consists of an open-air market, set up to help the poorer Manchurians of Hsiaokangtze, Dairen, not unlike a Western jumble sale.

It would appear that social work is making steady progress, and social welfare institutes are being established by local authorities as well as by various religious bodies and charitable societies.

All the larger cities have some such institutes, some of which will be mentioned later when education and the younger generation are described.

In addition to these Manchurian organizations there are Japanese bodies receiving considerable subsidies from the Kwantung Government. Their activities are said to cover the relief of the unemployed, the care of orphans, unfortunate women, ex-convicts, and help to provide medical attention for the poor and needy.

Then, of course, there is a certain amount of social work carried out and help given by foreign missionaries in connection with their various churches and missions.

The achievement of the Manchoukuo Authorities which, up to the present point of time, is likely to have the most beneficial effect on the well-being of the great mass of the people, and in particular of the peasants, has been the reform in currency.

Under the Chang regime, the currency position in Manchoukuo, as described even in the "Lytton Report," was "chaotic."

An immense amount of paper, usually known as "Mukden notes" or Fengpiao, was issued by Chang Tso-lin and his son and successor, Chang Hsueh-liang, without regard to reserve. These Mukden notes were not backed by any security except the doubtful credit of the military authorities in Mukden. Their value steadily declined as the printing presses continued to turn out notes. Compared with a hundred silver dollars their value dropped to 167 in 1922, 600 in 1926, until in 1930 it was 11,800, which meant that the market value of the Mukden ten-dollar note was then worth less than ten cents in silver.

The most seriously affected sufferers by this state of affairs were the Manchurian farmers, who were forced to sell their crops and beans for such worthless currencies, and then face a long winter of desperate privation.

In the opinion of many the saddest workers in Manchoukuo to-day are the Russians who work as clerks and engineers, both men and women, who are literally being thrown out of their jobs by young Japanese, who are perhaps rather more up to date, and certainly have influence behind them. The Russians,

unable to leave the country, must either starve or turn criminal. In many instances they are put into prison upon some trifling pretext.

Anyway, the new regime promises to reform the old system of taxation; that should help the worker, but we must wait for future events. It seems reasonable to assume that there will be some reform, which will have a beneficial effect on the life of the peasants and other Manchurian workers. It must lessen their burdens and give them some slight sense of confidence and economic security, which they were far from enjoying under the Changs.

Formerly every province had separate and different taxes of its own, now uniformity is being introduced.

Whether the effect of the military situation in Manchoukuo is good for the workers is an open question. The military powers of the past extorted illegal taxes, and under the old regime soldiers who took the field had little or no money with them and no food; as they were seldom paid they stole what they liked from the people.

Officers used to threaten houses for money and no one dared to raise a hand against them, because if they were denied what they asked they burnt down the houses and farms of those who had refused them hospitality.

The control of the Japanese soldiers is centralized, their payment is more regular, and there is discipline. Travellers who have returned from Manchoukuo during the last few months, however, report the extreme arrogance of the Japanese troops, which Japanese officials deplore. Even foreigners are rudely spoken to, and as under the Chinese administration, hospitality is often demanded from the poorest people.

Making the excuse that they must be careful of

spies, the soldiers arrest all kinds of innocent people, as the following incident vouched for by an English resident will show.

Two Manchurian girls were riding in a bus, in which were also some Japanese soldiers. They were talking about the Emperor, and instead of giving him his correct title, said Pu Yi. After a few moments the bus drew up at a stopping-place before the barracks. "You get off here," said one of the soldiers roughly. "No, we are going much farther," the elder of the girls replied. "I say you get off here," retorted the soldier, and signalled to his companions to seize the girls, who were marched protesting into the barracks. During the last twelve months there have been innumerable instances of Manchurians imprisoned for a few days or weeks for some trifling offence.

When the Emperor was about to review the Manchoukuo Navy in the Sungari River, at Harbin, most careful precautions were taken so that he should not be harmed. Large numbers of Russians, some employed by Western firms, were imprisoned for about a week. In one case, six people were forced to remain for days in a tiny prison lavatory and fed only on rice and water. One of these prisoners, a Russian, was so tall that he could not stand upright. After his release, he was not told what he had been locked up for, nor could his firm get any satisfaction. It is not surprising that for weeks afterwards he was a nervous wreck. On the same occasion people were ordered out of all the upper storeys of the houses on the routes along which Pu Yi was to pass, for fear that he should be fired upon. In one instance a woman was very ill and her daughter asked the Authorities if she might be allowed to remain in bed if a Japanese soldier was permitted to remain on guard in the room. "No, she

must go out," was the reply. All the afternoon this unfortunate woman had to remain sitting on a chair, which friends had placed for her on the pavement. She never recovered from the experience and died a short time afterwards.

The Japanese Consuls and officials in many instances express their regret at the way in which the soldiers behave. At present the problem seems to baffle them; they confess that in many cases where the soldiers are concerned they are helpless. The trouble is largely the result of dual control by military and commercial authorities. The industrialists deplore the present situation, for they say the Japanese mind aims at law and order, and that when the new regime is firmly established the Manchurian workers will be able to enjoy some prosperity.

CHAPTER VII

Bringing up the Youth of the New State

THE true wealth of a State lies in its future citizens—it is the children who hold the keys of the future.

Great natural resources, industrial riches and fertile lands are of little value unless the country which has them also possesses a sturdy virile race, capable of developing these gifts.

In the past we have seen how some of the Tatar tribes grew soft and lost their vitality under Chinese rule. This has never happened in the case of the Manchus. Rather to the contrary, they have imbued a large percentage of the Chinese race with their strength and vigour.

Despite this, however, the people of Manchoukuo have fallen victims from time to time to dreaded epidemics of bubonic plague and cholera, and the fact that the Manchurian boundaries touch others has resulted in several nations taking an interest in the health and welfare of the people.

Until a few years ago, public sanitation was completely unknown (even in thickly populated districts) except in the most important towns. Garbage and sewage were piled high in the roadways, and thus left to rot or be eaten by scavenging dogs.

With the advent of the Russians in the late nineteenth century some of this filth was reduced, and systems of hospitals and waterworks were introduced into the railway zone. Not that it was done very efficiently, for the same contrasts are to be seen in many Manchoukuo towns, as in those of Russia, fine buildings set on streets which are mere muddy cart tracks.

It was during the Russo-Japanese War, when South Manchuria was under military occupation, that the Japanese, with characteristic thoroughness, set up a most complete hygienic organization. When peace was restored Count Goto, first President of the South Manchuria Railway Company, who was himself a physician and acting adviser to the Kwantung Government, took the initiative in adopting all kinds of sanitary measures in the (then) leased territory and railway zone.

Some time later the Chinese authorities in Manchuria were rather stimulated by the example set them by the Russians and Japanese, and so began to adopt a few cleanly measures themselves in cities such as Mukden and Harbin. They also showed quite a conciliatory spirit when co-operative measures were demanded of them by other countries in controlling the most fatal diseases. This was first done after the outbreak of plague in 1910-11, and subsequently after the fearful cholera epidemic of 1919, when bodies were piled high by the roadside to await burial—and finally after the outbreaks of plague in 1920 and 1927.

Generally speaking, however, the Chinese are inclined to resent any interference upon matters of hygiene; this of course being due to the amount of superstition still rife among the peasant class.

No one who has sailed from a Chinese port to the accompaniment of the continuous explosion of fire crackers and the frenzied attempts of those on the pier to ignite as many as possible, the battery of which is supposed to beat off the evil spirits which might want to travel with the departing guests, can doubt the existence of superstition.

The South Manchuria Railway Company maintains an extensive system of medical institutions in

Manchoukuo, consisting of eighteen hospitals and six branch hospitals. The hospitals vary in size, and the one at Dairen is a very fine institution, with ten divisions each allotted to a particular type of treatment, surgery, children's diseases, gynaecology, etc., and laboratory work, this latter section being again divided into bacteriological, pathological and chemical sections. The hospitals at Mukden and Fushun also have extensive modern accommodation. Attached to Mukden hospital is the South Manchurian Medical College where a large number of students are trained. In addition to these hospitals, the South Manchuria Railway Company have appointed a number of district physicians, who are stationed in towns and districts both in Manchoukuo and Inner Eastern Mongolia. They conduct vaccination, supervise sanitary work and give medical aid to the needy. Their work is not easy and it takes some time before the peasants trust these doctors. When a man has been fortunate enough to effect a number of cures he begins to get some kind of a reputation, but should one child die his position becomes difficult. Several children dying amid filth and disease would not cause much comment providing all the demons and evil spirits had been propitiated, but death after a doctor's treatment is another matter altogether. One doctor had to leave a district because he was reputed to be followed by an evil spirit which was particularly desirous of seizing tiny children and babies.

In ten places on the railway zone which are far away from hospitals, visiting nurses give their services both as midwives and in all cases of first aid and illness.

The customs which accompany the birth of a child were described in an earlier chapter. It is not difficult

to realize what a fearful task is before the enlightened midwife in such a home.

The Red Cross Society of Japan first established itself in Manchuria during the Russo-Japanese War and has done good work in the country ever since.

This Society also sends its physicians into the interior and engages itself in preventive measures against tuberculosis, which is very prevalent in the north through cold, underfeeding and squalor. Throughout each revolution and dispute which has taken place in the country, this Society has done most unselfish work and has to-day ten hospitals under its auspices.

Some idea of what ravage disease may cause, was shown in the pneumonic plague which broke out during the winter of 1910-11, and swept over Manchuria and Mongolia, claiming 50,000 victims.

Whole families died within a few hours of each other. In some cases medical assistance arrived just in time to find a small child coughing its life away whilst the parents lay frozen to death on the floor of their mud hut from which heat had long since departed.

The horrors which took place on the wide plains that winter attracted the eyes of the whole medical world to those regions, and resulted in the Assembly of the International Plague Conference at Mukden as soon as the fearful visitation was over.

The South Manchuria Railway has also founded another institution to fight a great evil. An animal-disease research institute has been established at which are manufactured almost every kind of cattle plague vaccine and serum. Previously these could be obtained only in certain territories from Tokyo Government Departments.

Disease among animals is very common in Man-

choukuo, and it must be admitted that the Chinese do not take as much care of their animals as they might. They are not born stock breeders like the Mongols, and much that appears to the Westerners to be cruelty, is, in truth, just sheer ignorance. In the towns ponies are to be seen pulling fruit carts with sores all round their eyes, tortured by flies. The tossing of the unfortunate beast's head betrays its pain, but its master is perfectly oblivious and hurries it along with a crack of his short leather whip.

It is hoped that education will take a hand at correcting some of these ignorant notions. It is to education also that we must look to produce a new Manchoukuo which will fight against filth and disease and increased doping.

Imperial Russia stood condemned before the world because she kept nearly 70 per cent of her population illiterate, but in Manchoukuo 92 per cent of the population are illiterate.

Next to the Chinese emigrant population the Koreans form the largest group of people in Manchoukuo, and although large numbers of Korean emigrants continue to enter the country each year, hardly anything is done towards their education because of lack of funds. In the Harbin district the Russians have a pretty well-equipped educational system. In Harbin itself there is a fine Russian orphanage, and every morning little boys are to be seen attending mass at the lovely chapel which is attached to it.

It is the Japanese educational system, however, which definitely stands out in Manchoukuo far above all others, its schools and institutions being far too numerous to be mentioned.

Chinese education, as it is to-day, has only just come into existence, and this although China was a land of

learning when Western countries were still inhabited by barbarians. Until recently it was considered sufficient to give occasional lectures on patriotism and filial piety and obedience, based on the teachings of Confucius, and upon a family system which has been handed down for thousands of years. Even this kind of education was only given at a few schools, which kept literacy extremely restricted. Since the "Fourth of May" movement was started in 1909, a kind of cultural revolution has taken place, and the necessity for schools and better education has been loudly voiced in many quarters among prominent Chinese.

In 1922 a new educational system for China and Manchuria was formulated and some details of it put into effect, others, however, being pigeon-holed for future contemplation. Later, in 1928, after the Northern subjugation by the Kuomintang, the so-called educational party policy was adopted, and the nationalistic education based on the spirit of the Three People's Principles of Sun Yat-sen came to control China's education. The cry for the recovery of national rights was instilled into the children, and even their text-books, used in elementary schools, were filled with anti-foreign sentiment.

Actually the educational system of the new Government has not yet been announced, but it is said that they advocate "Wangtao" or Kingly Way, thus once more adopting the teaching of Confucianism. The actual outline of these school systems will however, one expects, remain much the same as when the American school system was adopted in China in 1922 and the Manchurian Government under the Chang administration followed suit. The schools were then divided into elementary, secondary and higher.

At present new text-books on geography and history

are being compiled. The Japanese claim that with the restoration of peace and order education will make great strides.

Despite all this, however, it will be a very long time before there is any chance of touching child life in the remote villages or on the distant plains. One interesting activity being carried out by Hsiehhohui, the popular educational organ of the new State, is that of using simple theatrical performances to enlighten the people. Which brings us to a very interesting sidelight on child life in Manchoukuo. It is a remarkable, but nevertheless true statement, that races resemble each other and show a common origin more during childhood than at any other period of their lives.

East or West, the children show just as keen a delight in a toy that moves, and so puppet shows in Manchoukuo are just as popular as a roadside show as our old friends Punch and Judy are here. For centuries, in the East, however, these puppet shows have been used to tell some traditional story—always with a good moral—the villain, for instance, meets with a gory end as all real villains should, and the hero is rewarded by the arrival of strange-looking spirits of Good Intent, who tell him how good he is and how proud his ancestors will be of him. To our eyes the good spirits, however, look fearsome enough to make the hero wish he could end like the villain.

The roadside peep-show is another open-air entertainment around which the children crowd in breathless excitement. When the owner arrives at his pitch he has what appears to be a very ornamental box on bamboo legs. When he opens the lid it forms his stage or background; by manœuvres of his deft fingers he raises new slides from his box where they are arranged like plates in a camera, and then with a wand he points

and explains what the various models and pictures stand for, much in the same way as a teacher stands before his blackboard.

Then comes the story—thrilling, exciting—all about a son who disobeyed his father—there is the paradise he will not enter because he has forgotten filial piety—Ah, here come the demons, small yellow fists are tightly clenched, slanting eyes grow rounder and rounder, there is a hush—a tense moment—Oh—the Good Spirit has come in time. All jump and shout with joy as due apology is made to the outraged parent.

It will indeed be a clever move on the part of the educational authorities if they make use of these little roadside entertainments, as well as the village theatres which are such an important feature in Chinese life.

To witness a Manchu play of the classical type is an education in itself. The traditional costumes and masks are worn by certain characters who reappear again and again in every play of the same period; the villain is so obvious with a face painted like some fearsome idol, the beneficent being of the scene, white-bearded whether he is young or old. The stories that are told teach not only past history, but give an insight into Eastern character which could not be gleaned by any other means.

As no scenery is required stages can be improvised anywhere, and travelling players go from village to village all through the summer, sometimes on the occasion of a festival or, in a district which has a fairly large population, giving more than one play from their repertoire.

In China proper to-day women are becoming actresses, but this is against the old tradition, when the female parts were always taken by men who were specialists at impersonating women. Often they are so



PLATE XI.—SHANTUNG IMMIGRANTS AT DAIREN WHARF

the performers are an improvement upon ours in one way, in that they will put up a show anywhere—by the roadside, in the middle of a field, on the plains, or on a frozen river, though strolling players are less seen in winter time.

The acrobats are truly remarkable. Chinese and Japanese acrobats travel all over the world, but in Manchoukuo they are to be seen in every town. They travel in small troupes, four, six or eight of them together. Putting down a strip of carpet on an impromptu stage or the roadway, they perform some remarkable feats. These acrobats belong to families who have followed the same profession for generations, and they are trained from a very early age. Often they are apprenticed to a master when they are as young as four years of age, but as soon as they are proficient, at about twelve years old, they are allowed to keep their own earnings.

The extremely youthful training is necessary in order to keep their muscles supple, in fact when you see how they twist, turn and bend, it makes you doubtful about their having any bones at all. Training is, however, severe; tiny six-year-olds shed a good many tears over aching muscles, but otherwise the children are well cared for. Another street turn, in which the performers are frequently children, is juggling.

It is an astonishing sight to see a small boy, about nine years old, skilfully keeping half-a-dozen tiny coloured balls in motion in the air at the same time.

Sometimes East and West mingle in a queer manner in one of these street entertainments, animal showmen, for instance, providing a common form of entertainment. Dancing bears, similar to those seen in England many years ago, are always owned by Russians and are not seen as often as they used to be. Monkeys

wearing little jackets perform quaint tricks, looking very funny as they ride on horned mountain sheep, or goats complete with gaily-coloured harness. The Western note is struck by an old gramophone which the animal showman wheels on a small cart, and no one seems to mind the records being so worn that the tunes are indistinguishable.

All these street performers are, of course, natives. Japanese children would not be allowed to perform in the streets in such a manner, their parents are too particular about their education. In cities like Dairen and Mukden, where there is a fairly large Japanese population, children from the outlying districts are taken to school in modern motor buses, especially in winter-time, though there are not so many scholars then. A good many children return with their parents to their native land during the winter as so many of the Japanese are only seasonal workers and leave the colder Manchurian climate as quickly as they can.

What a contrast there is between a neat queue of Japanese high-school girls such as one encounters often in Mukden and the sturdy Manchu girls in the streets of Kirin, the oldest city in Manchoukuo, already trying to smoke the long bamboo pipes that every woman of the old Manchu race smokes.

Most of the Kirin women are of the old Manchu race, and wear the distinctive dress which their ancestors have worn for centuries, the loose mannishly cut coat of cotton or embroidered silk in summer, according to their wealth and station, thickly quilted in winter-time. They also retain the traditional topknot, a sleek tightly wound bun perched right on the crown of their heads, somewhat similar to those worn by Burmese women, only not so large. A fancy carved pin or comb is sometimes stuck through this knot and well-

to-do women often wear elaborate ear-rings, either of gold or carved jade, which is as popular for trinkets as it is for ornaments in the wealthy homes. Jade brings well-being and luck always in its wake.

Manchu women seldom wear hats, but the men wear the distinctive cone-shaped straw hat. It is a point worth noting that even in the large towns, where manners and ideas have become very much Westernized, Chinese girls remain true to their native dress, whereas Japanese girls wear Western attire as part of their emancipation.

The Chinese dress is a straight tunic with a high neckband, with elbow-length sleeves and made of thin flowered material in warm weather, and long sleeves and heavier cloth in cold weather. What amuses the Westerner is the modest way the Chinese girl covers every inch of neck, and yet slits her dress so high at the sides that bare legs far above the knees are often to be seen, but this is better than when the slit reveals, as it often does, ugly flannelette knickers such as were worn in England before the war. The wrap coats worn over these dresses are more or less Western in cut, but the flat-heeled embroidered shoes, made of thick, soft cotton are very charming indeed.

A group of fashionably dressed Manchu ladies walking in West Park, Hsinking, on a summer afternoon, is a very pretty sight. Dresses are made of soft shiny silks and satin, gaily flowered and patterned; hats are not worn, and hairdressing varies from the old-fashioned nurse in her trousered suit with sleek hair, wound into a chignon in the nape of her neck, to the usual shoulder-length, side-parted, well-oiled hair, and others permanently waved and curled in the latest Western style.

The dress of children and students at school varies

as much as it does among the remainder of the population—from the shabby dirty child who attends the village school (far and few between) in a ragged tunic, to the smart little Japanese child. Neatly bobbed hair and skirts and blouses are worn by most of the high-school girls of all nationalities, though the teachers wear national attire.

Japan has been responsible for introducing outdoor games and what we should call a certain sporting instinct among students. Hitherto, the Manchurians, like the remainder of the Chinese race, prefer sedentary games like chess or majong. A group of Manchu girls, attired in shorts and singlets, playing basket ball in a Hsinking school yard would have caused astonishment a few years ago, now it is an everyday sight.

The Russian schools are distinguished by a more military air than those of the other races in Manchoukuo. Students engaged in military drill at one of these schools in Harbin, composed almost entirely of White Russians, look like a young army with their peaked caps and dummy rifles. They march to the drummer's tap, for the Russians have an inherent love of music, especially the wild barbaric kind, such as we associate with gipsies and tzigane orchestras. Even physical culture exercises in both boys' and girls' schools are conducted to a musical accompaniment.

It is difficult to say exactly what the young people think about the new order of things, and conversations with young students are not nearly as enlightening as one would expect them to be.

In the first place, it is astonishing to find how little the urban population knows about the rural. Young men and women of, say, about twenty years of age, living in towns like Mukden and Dairen, have seldom visited the great plains and mountains of the

north. This is true even in the case of students whose parents are wealthy enough to have sent them to Europe to complete their education. Debating societies are becoming very popular among the more serious-minded young people, possibly more amongst the Chinese than the Japanese, because the former, like the Russians, are extremely fond of talking.

Dance-halls, run on Western lines, are growing up in some of the towns and attracting the young moderns, but they are not of the best type. Cinemas, too, have been opened in a good many cities. There is a fine one in Harbin, where American films are shown, but they are very out-of-date and of the silent variety. China has several native film companies which have produced films taken from the old Chinese traditional plays, as well as modern ones, generally based on stories of filial duty, and of course a love story, though treated in an entirely different manner from those of the West.

Japanese films are slightly more advanced, especially newsreel and travel films, and these find their way into Manchoukuo also, though not in large numbers at present. The native Eastern film industry will undoubtedly develop during the next few years because the cinema is very popular with the modern young people. In Hsinking, Dairen and a few other places, popular periodicals are sold with film stars' portraits and all kinds of gossip about them. Girls read these and study the habits and manners of their favourite stars with the same avidity as their Western counterparts. How popular a Chinese film star can become was well illustrated by the enormous crowds which attended the wedding of Miss Butterfly Wu only a few months ago in Shanghai.

In fact, looking at things from all points of view,

it seems that education in Manchoukuo as it spreads will tend to make the coming generation more alive to national affairs than they have been in the past. They will play their part, right or wrong, in whatever struggles their country is drawn into during the coming years. Remember that the Chinese are always patriotic, though their patriotism differs from ours; theirs is founded on an undying allegiance to the soil of their ancestors. At all costs the ancestral shrine must be tended by at least one member of the family. That is why an entire family seldom emigrates; only a few members go abroad—and it will take centuries to change this idea.

CHAPTER VIII

What Other Travellers Have Seen— and Noted

As there is almost invariably more than one side to every question it is good to take into consideration some of the impressions and opinions of other travellers. Unfortunately partisans of different points of view frequently visit countries with a determination, formed beforehand, to prove their conclusions correct. They go to see only those things which they wish to see; the others they studiously avoid.

In fact, very often they will only visit those people or organizations which they know are favourable to their own particular outlook. Conclusions arrived at by such people are bound to be coloured by their own prejudices and therefore of little value.

The ideal traveller is the man who arrives in a strange country with an open mind as well as wide open eyes and attentive ears.

From what the traveller in Manchoukuo, who is responsible for the major portion of the material in this book, has gleaned through private conversations and Press interviews, as well as by personal observation, the majority of foreign visitors are in favour of the new State.

An ordinary tourist, for instance, with no deep-rooted prejudice or concern for political issues, is invariably amazed at the remarkable signs of progress and vigorous development he witnesses in the newly-formed State. To such a visitor, Manchoukuo presents a vivid picture of what an energetic and progressive government—with Japanese assistance—can accom-

plish, even in the short span of its existence. He may be surprised to find that Manchoukuo, on the surface at any rate, seems comparatively quiet, that notorious bandits about whom he has heard so much are conspicuous by their absence. As one visitor jokingly remarked, "I was rather disappointed at not seeing one bandit on the way up to Hsinking."

Visitors coming up to the capital of Manchoukuo have a most delightful experience, especially if they are travelling in summer-time. To begin with, a good impression is made by the smooth running and comfortably equipped South Manchuria Railway train, which ranks with the best in the world. Then they find unrolling before their eyes a changing panorama of richly cultivated plains as vast as those to be seen in the United States of America.

This is probably the first impression which they derive from Manchoukuo.

Many travellers, however, enter the country by way of the great Trans-Siberian Railway. There is still a thrill in booking a ticket to Manchoukuo, for even in these days it is something of an adventure to set out to cross two continents by rail and to spend ten or more days in the train. The journey is not by any means uncomfortable, and there is so much of interest and such a continual change of scenery and conditions that the time passes very quickly after the Trans-Siberian express has rumbled out of the Jaroslaf station at Moscow to start on its 6,237 kilometres journey to Tchita. Soon after leaving Moscow the railroad passes through great forests extending for many miles, the trees in winter-time being transformed into a veritable fairyland under their mantle of dazzling snow. Here and there a small lake or pool looks just like a splash of ink dropped on the white landscape.

Over the Urals into more hilly country, across the flat plains and steppes of Siberia—then the River Irtysh is crossed and the traveller reaches Omsk, a town of ominous memory to many, for it was here that the famous author Dostoyevsky was imprisoned in 1849. The next landmark, too, is a tragic one, for Taiga is the junction for Tomsk, a centre to which political prisoners used to be sent when Russia was ruled by a Czar.

With a monotonous rumble the train goes on all round the southern shores of Lake Baikal, magnificent when it is frozen in winter, and the ice gleams like steel under the rays of the pale northern sun. The train spends the best part of the day threading its way round the south end of the lake, passing through numerous tunnels and cuttings. Tiny specks on the lake are rather puzzling until one draws nearer and sees that they are a party of sleighs and horses. A little further on are some fishermen returning from fishing in a hole which they have made in the ice, then some peasants taking a short-cut by crossing the lake. By the time the train turns eastward from the lake it is evening, and there is a magnificent sunset, its crimson glory reflected over the ice, making the white world of a few hours previously one rosy glow, soon, however, blotted out by the darkness.

The first glance through the window in the morning shows quite a different type of scenery. The outskirts of the Gobi Desert are seen in the distance, and as far as the eye can see there is brown prairie plain, except, of course, in the depth of winter when that too is snowclad. Great herds of Mongolian camels and enormous flocks of several thousand of sheep, cattle and horses appear in sight, with here and there the fine Mongolian horsemen galloping about on their

sturdy horses as if they were performing in some tournament. The Mongol *yourts* are dotted all about the landscape.

So another day passes and as night falls the train begins to climb. Presently the incline becomes so steep that another engine is added to the rear of the train. The surrounding country is completely snow-covered again and there are no flocks. The peaks of the Khingan mountains which the train is crossing mingle with the clouds, so that it is quite difficult to distinguish them. At last the highest point is reached, 3,155 feet. Then the gradual descent begins, first through a tunnel two miles long, then a further descent in winding and spirals which look eerie in the clear white light of the full moon. If you do not already know, some fellow-traveller is sure to tell you that one of these bends is the famous "Hsingan Loop," a fine feat of engineering. The line makes a complete loop and passes under itself through a tunnel.

The remainder of the night is probably spent in rejoicing at the fact that the long journey is nearly over. After spending so many days and nights in the train it is quite a relief to cross the frozen Sungari River and reach Harbin.

This city, which until the Russians chose it as the base for Czarist policy in the East was a lonely village, looks very fine in the early morning sunlight. The minarets and domes of its many churches sparkle like jewels and there are many handsome public buildings. Not so long before the war Harbin's population was well under a hundred thousand, now it is more than half a million.

This fine town has been described many times as the "Elysium on the Manchurian Plains." In its atmosphere is both the leisureliness of the tropics and the

stimulus of the frozen north. The crisp air caresses the cheek and the tang of it penetrates to every lung cell. The visitor feels that he must spring rather than walk. In such a bracing climate it must be from the love of life and recreation that all the shops are closed from one o'clock until three.

How is it that one finds a city full of night cabarets and with the atmosphere of Paris in the Far East? Is it the stimulus of the air which makes the people able to do without sleep? Is it really love of gaiety that makes the people crowd into the cafés to sing and dance, or just talk—and talk, or is it because they are trying to drown their memories? Here are collected thousands of emigré White Russians, men and women loosed from their old moorings, flotsam and jetsam on the sea of humanity, unable to find a safe haven. Haunted by the ghosts of the past, they try to forget, if only for a while.

Recently, the *Harbin Daily News* boasted that you could see more beautiful women any afternoon, on the Kitaiskaya, the main street of Harbin, than can be seen in any other city of the world.

This, of course, is only the surface of the life of the town. The real growth of Harbin is not to be found in the night clubs and cabarets but in its rapid industrialization. Tall, smoking chimneys of newly built factories are to be seen everywhere; bean-oil factories and flour mills, as well as many other newer industries. Travellers who have revisited Harbin after the space of a few years, say the first thing which struck them on their return was the additional new factories which had been erected.

Factories have not, however, been allowed to invade every part of the city, and the traveller in Harbin during the springtime will be enthralled by the mar-

vellous show of blossom-trees in full bloom in the botanical gardens which are maintained by the North Manchuria Railway Company.

Of all the cities of the new State, however, Hsinking is undoubtedly the most amazing and arouses every traveller's admiration. From early springtime until winter comes, the former sleepy junction town is humming with building activity.

Here, perhaps more than in any other spot in the country, there is vivid proof that Manchoukuo is forging ahead at a pace hitherto unknown to the quiet and slow East. New Government buildings, business and dwelling-houses, are being constructed by the hundred, and wide macadamized roads to replace the former rough cobbled cartways, form a checker-board in the new town which has sprung up almost overnight, on what was only a few years ago open fields.

By the appearance of the houses, some of the residential districts which have been built recently might be situated on the outskirts of a north of England town, instead of in the Far East.

Even the Ch'inminiou, one the buildings of the Department of Imperial Household Affairs, where the Emperor attends to State matters, looks entirely Western except for the balconies, which lend a slightly Oriental atmosphere. The new building which is to house the Ministry of Education and the Capital Construction Bureau might be transplanted to Whitehall without appearing in the least incongruous in that typically English thoroughfare.

The publisher of a certain well-known newspaper in St. Louis remarked that although he had travelled widely and seen many places, he had never seen any city quite so remarkable as Hsinking. He was, however, puzzled as to where all the money for con-

struction had come from—and this is a question which foreigners frequently ask.

No visitor to the country can fail to be impressed by Manchoukuo's achievements in the financial field. The success of the State in unifying its currency by redeeming the fifteen varied forms of paper-money which had formerly flooded the country, has elicited sincere praise from many Westerners, notably from Sir Charles Seligman, the well-known London financier, who accompanied the British Industrial Mission in 1934.

In addition to the stabilization of the currency, another notable work which impresses foreigners is the reform of the Banking System by the establishment of the Central Bank of Manchou, which to-day boasts a specie reserve of over 55 per cent. The balancing of the budget and the introduction of tax reforms in order to lessen the burden of the masses are other good points which visitors note in the record of achievements of the new regime.

All travellers to Manchoukuo are impressed by the headway being made in railway and road construction, the former making the greatest impression.

"Nowhere else in the world is railway construction proceeding at as rapid a pace as in Manchoukuo," writes Dr. Dorfman, who was attached to the Lytton Commission on their visit to the new State.

It is impossible to see such progress going on all around you and not feel that such evils as banditry and lawlessness will surely soon be suppressed.

We have no doubt that some observers will see in the new programme mapped out for Manchoukuo an interesting experiment in Socialism. Every important industry and enterprise is being placed under State control in order, it is said, to "prevent the excesses

of unbridled capitalism from which other advanced nations have suffered." Under this economic policy a number of new corporations of considerable size, each under governmental supervision, have been formed. Some people foresee in this experiment a new danger to foreign trade interests. This menace is well understood by the foreign oil companies, which are complaining bitterly against the impending establishment of an oil monopoly in Manchoukuo. In fact, this oil monopoly has already been the subject of representations to the Japanese Government by Great Britain, the United States and the Netherlands. Such a monopoly, it is maintained, will violate the principles of the "open door" and destroy the "equal opportunities" for trade which are guaranteed to the nationals of all countries.

Then of course there are people who question the possibility of such a gigantic programme of construction being carried out in its entirety as it has been planned. Dr. Dorfman, however, writes: "The evidence is overwhelming that at the present time it is making strides on an unprecedented scale."

In view of all that has been done in so short a period to improve the conditions of the country, it is generally acknowledged that the people in Manchoukuo to-day are better off than they were under the former regime, though there are naturally some observers who disagree.

Regarding this point, Mr. Francis W. Clarke, assistant to the publisher of the "Atlanta Constitution" and special correspondent of the North American Newspaper Alliance, has the following to say: "What I saw in Manchuria this time did not exist when I was there during the regime of Chang Hsueh-liang. There are many schools, wonderful roads which are rapidly being

extended, a monetary system, industrial and agricultural development, building construction, marvellous city planning, and a host of other things that had never existed before. The work of the Government and military authorities is amazing and Manchoukuo is one of the great centres of the world which bears watching. The work carried on there is actual and real. The experiment in statecraft there can be called a wonder of the age."

Another observer, Major W. J. Scott, of Sydney, Australia, a world-war veteran and student of the Far Eastern situation remarks:—

"Though I had not travelled in Manchuria before the Incident, all that I have seen and heard from reliable authorities makes me realize that the population of the new State is now enjoying a peace and prosperity which had been withheld from them under the old regime."

This, however, does not agree with the statements of several recently returned visitors who declare that the Chinese are being turned off their farms with a pitifully small amount of compensation to make way for Japanese emigrants and seasonal workers who very frequently do not remain. After their return to Japan the farms, it is alleged, are often left derelict.

Still, further testimony of the improved conditions in the country is offered by the Report of the British Industrial Mission which states, *inter alia*:

"The inhabitants of Manchoukuo enjoy an increasing measure of security and ordered government. They are free from depredations and exactions by the military. They are subject to a reasonable system of taxation which is fairly administered, and they have the advantage of sound currency. Plans are being laid, and are being executed, for improvements in transportation,

communications, inland navigation, flood control, sanitation, hospitals, medical training and the provision of schools and buildings hitherto lacking. From this it is easy to visualize the scope which Manchoukuo offers as a market for industrial products, a modern State in the process of creation. Although difficulties still lie before it we believe that they will be overcome, and that economic prosperity will gradually be achieved to the benefit of Manchoukuo and of the trade of other countries."

This Report probably best sums up the impartial observations of foreign visitors to Manchoukuo.

It may safely be said that the majority who visit the new State believe that the present administration is incomparably more efficient and more progressive than the former corrupt military organization of the Changs. Most of them, however, observe that this fact is due to the presence of a large number of Japanese officials in the service of the Government. To them they ascribe the amazing progress of Manchoukuo. Although it is generally admitted that these Japanese officials are conscientious and successful in introducing good government, some foresee increasing difficulties between them and their Manchurian colleagues.

Sir Frederick Whyte, former political adviser to the Chinese Government, has made some interesting comments upon the subject.

He said: "I was impressed to find so many able men among the senior Japanese officials engaged in the administration of Manchoukuo. I have observed, however, that against this group of well-disciplined and highly educated men there are Chinese officials accustomed to methods which obtained during the old regime. The clash comes in the attitude of the Japanese and Chinese regarding political administration and



PLATE XII.—THE BOWLER HAT ADDS A WESTERN NOTE TO THIS JAPANESE IMMIGRANT'S WEDDING

other functions of the Government. It appears to me that many of the traditional ways of the people cannot be interfered with too much, and many of the far-sighted Japanese leaders whom I met are conscious of the problem."

Sir Francis Clarke expresses himself in a similar vein. "The impression which my visit left with me, however, was, can the leaders transmit the idea of good government which they have provided to the masses of the Chinese people who make up the population—a people whose centuries of tradition and custom was no government, unless the tithing system can be called a government? The government of Hsinking is foreign to them, to their traditions and experiences. How able will the leaders prove themselves in enabling the people to understand and appreciate the new government?"

"I have great confidence in the Japanese leaders, nevertheless. They represent a courageous, intelligent, and determined leadership which is fully capable of educating the minds of the masses towards an understanding and appreciation of the new government. Mass enlightenment, though, appears to me to be a necessary step toward the unification and solidification of the new State."

Already some people lately returned from Manchoukuo declare that the excellent Japanese high officials are finding many difficulties, not only among the people of Chinese race whom they have been called upon to govern, but among their own soldiers who are becoming very aggressive in their bearing and often show an inclination to take the law into their own hands. In this account of observations by foreign visitors only a brief reference to the Lytton Report is necessary, because it was compiled at a time when Manchoukuo was still only six months old, and by a Commission

dispatched by a body of Europeans who had taken up a certain attitude towards Japan with respect to her so-called Manchurian adventure before the Commission started the hearing of the case.

The Report, in so far as it concerned Manchoukuo and its future prospects, was ill-considered and subsequent events have proved it to be a misjudgment. The following comment made by Mr. F. M. Cutlack, special correspondent for the Australian Press Association in his visit to the Far East, is very much to the point.

"The Lytton Commission's Report looked askance at the reform plans of the new Government in Manchoukuo which was only some six months old when the Report was signed in Peiping. Doubtless the Commission herein took the record of Nanking in such matters as the criterion of value. . . .

"The Lytton Commission declared that the proposed banking and currency reforms, for instance, were too optimistic; that the new Central Bank had not enough backing to redeem the chaos of worthless currencies afloat. But it has been done

"The Commission doubted any early balancing of the Manchou budget as was promised, but that also has been done, though admittedly the budget has not hitherto borne any charge for maintenance of local Japanese troops. Nevertheless, the production of a respectable surplus of revenue over expenditure in the first year was an achievement not to be minimized. The sources of revenue are reviving. The receipts are being strictly accounted for, not pocketed by provincial governors for army upkeep as previously.

"The salt tax has been lowered to 50 per cent of the rates levied in China and salt prices reduced to consumers. The customs tariff is being reorganized. A

number of former taxes have been reduced, and in backward districts abolished, together with arrears, in order to give ravaged farmers a chance to re-establish themselves. Moreover, the new Government is doing what the Changs never did and Nanking is not doing yet—paying claims of foreign bondowners and those accrued from the former regime. . . .

“These are tokens of financial recovery and rectitude not to be despised when contrasted with the behaviour of Nanking towards financial obligations. They should be powerful incentives to Western recognition.”

Coming next to the question of Manchoukuo's independence, the popular foreign opinion is that Manchoukuo is a puppet State, although there is an influential group, including, notably, such men as Lord Barnby and his colleagues of the Industrial Mission, who ignore the question altogether and interest themselves only in the actual accomplishments of the new regime and its ability to survive and prosper. Mr. Cutlack, some of whose opinions have already been mentioned, belongs to a minority group who regard Manchoukuo as an independent State, though under Japanese protection.

This is what he says in his survey of Manchoukuo:

“The evidence is unmistakable, Manchoukuo to-day is independent. Till the young Manchou ex-Emperor of China was re-enthroned there in the home of his ancestors, Manchoukuo might perhaps have been called a puppet State, a mere dependency of Japan. In a sense it is, and for a while will continue to be, as we would say, a Japanese Protectorate. But the recalling of the ex-Emperor of China to that particular throne has started a new current in the river of history of which no man can declare the trend. It is a bold move

as well as a just one. Powers that have charged Japan with aggression expected her to keep Manchuria for herself. Among all the prophets, those who prophesy from here the rebirth of an Imperial China, at any rate north of the Yangtze, receive most credence."

Whatever opinion they may have as to Manchoukuo's independence, most visitors to-day look upon Manchoukuo as a *fait accompli*, as a State which has come to stay, despite the League's diplomatic fiction that it is still part of China. This realization is also dawning upon the foreign Governments and giving rise to an ever-growing belief in the necessity of a review of the League's judgment against Japan and of a reconsideration of their Manchurian policies.

In Manchoukuo, as in China, the temples are places of great interest to all tourists, and one point which visitors notice is the manner in which beggars sit or stand wailing for alms at the entrances, just as they do on the steps of our continental churches and cathedrals. Certainly in many cases the temples are built in such lovely spots that architecture and scenery vie for premier position. No one, for instance, who visits the ancient city of Kirin can ever forget the view from a neighbouring hill of the temple buildings on Peishan, an elevation on the outskirts of the city. Fine trees, beech, ilex and northern maple, overhang the gabled roofs of crimson tiles with gilded copings, as they do the fine miniature pagoda in the courtyard of the Temple of Paradise at Harbin. The pagoda stands upon an enormous bronze urn, the handles of which are nearly as thick as a man's body. In spring and summer-time this courtyard is gay with flowering bushes.

Those who are interested in temples will find a special charm in the eight famous temples of Chêngté (Jehol City). These consist of several groups of build-

ings erected at different levels in a kind of natural hollow on the mountain-side. Many of the most important temples are enclosed in high walls such as one finds in Tibet. It is one of these temples, known as the Lohanssu, in which are found hundreds of statues in double rows, said to be some of the five hundred disciples of Buddha.

The most important of these temples is known as Tafuosu, the Great Buddha Temple, because there is housed in it the world's largest wooden Buddha, a most colossal figure possessing dozens of arms. It is exquisitely carved, as are many of the sacred images in the temples.

One traveller remarks that what impressed him most was fortune-telling in a temple. A young girl, he noticed, as he entered one place of worship, was kneeling on a narrow wooden platform. In her hand she held a bamboo container filled with joss sticks. The Lama or priest who stood a few feet in front of her was reciting some kind of prayer or incantation. Presently the girl commenced to shake the container, at first slowly, then more rapidly. At last one of the joss sticks fell out. She picked it up, examined a small mark on it, then handed it to the priest, who also examined it, then looked intently into a large box which contained a number of paper slips. Finally, he found one with a mark which corresponded to that on the stick. This he handed to the girl, who opened and read it with a look of satisfaction. The traveller found later that forecasts of the future are written on these papers.

Reference has been made several times in these pages to the fine Russian churches in Harbin with which every visitor is so much impressed. Not everyone realizes, however, that in Harbin one can get the best idea of what Imperial Russia was like in religious matters.

Upon arrival at Harbin the visitor finds a corner of the station set aside for devout adherents to the Greek Church; beneath a richly carved canopy is an icon, on either side of which are lighted candles on the occasion of festivals.

The festival of Easter is still kept up by all the older Russian residents and refugees with all the strict observance of feasts, fasts and celebrations, as was once the case throughout Russia.

On every Easter morning the greeting, "Christos voskress" (Christ is Risen), is given, and the reply "Voyst venno voskress" (He is risen indeed). Easter cakes are baked and eaten, and for a few hours fighting and revolution are forgotten in the memory of the Resurrection.

Religion plays a very great part in the Far East as the following chapter will show.

CHAPTER IX

The Old Faiths Still Live

THE lengthening shadows of the great pine trees bordering the rough roadway betray the nearness of the swiftly falling Eastern night.

A shaft of rosy light from the setting sun illuminates not only the vivid rust-red trunk of a gnarled pine tree, but a strange figure clad in a dirty yellow cotton gown. As the figure comes nearer it is noticed that he is clean-shaven and that on his head he wears a heavy fan-shaped erection which might have been any colour but which is now weather-stained to the tint of fallen leaves. Judging by his shambling, half-running gait, it is apparent that his object is to reach the group of huts which nestle at the foot of the hills before nightfall. His dress and the sound which accompanies him show that he is a Lama, or Holy Man, such as one meets so frequently on all the lonely rocky highways of Manchoukuo. As the Lama beats on his wooden bowl to announce his approach the dull thudding of the sound echoes through the valley, breaking the almost eerie silence.

Wherever they go throughout the country Lamas are made welcome. What simple peasant would risk the evil which would surely befall him and his family if the Holy Man's needs were not supplied?

Yet the insistent thudding of that bowl is a significant sound. It symbolizes a thralldom as far-reaching as the rattle of Japanese armaments, the soul-destroying power of superstition. Food must be supplied to Lamas, even if the family is on the verge of starvation. What is the sickening ache of an empty stomach, the swim-

ming sensation in a mind numbed by lack of food? The housewife who seeks to hide her last tiny bag of millet meal to feed her children cringes before the beady, searching eyes of a voracious Lama. Better to listen and bear her children's wailing for bread than risk the spell which would twist them with pain. Her work-worn hands tremble as she fills the small bowl, which suddenly seems to have grown into a bottomless pot into which she must pour her all. Her back bent through continuous toil and aged years before its time, bends even more as she inclines her head so that the Lama shall not see her face, and, horror of horrors, read her thoughts.

The East is rapidly being "Westernized"; the gulf between Europe and Asia is almost bridged! If you are inclined to believe that this is true, listen in the stillness of the night to the dirge for the dead. . . . From the city, from the most remote village, it rises, first in gentle cadences, increasing until it reaches the highest notes of the scale—a discordant shriek, followed by yells in various tones from the throats of the mourners. Gradually the noise changes to an incessant wailing which continues throughout the night, sounding like many animals in pain.

With the morning come guests for the funeral, dressed in strange costumes and blowing horns to keep away evil spirits.

In the large cities a Chinese funeral is a sight never to be forgotten. The great catafalque with its gaudy trappings, hung between two poles, is often carried by a score or more of toiling, sweating coolies. In the case of a wealthy man, flags, banners and emblems make the "Procession of the Dead" very colourful, if terribly bizarre, to Western eyes.

In the village, dirty and tawdry stripes of coloured

paper such as English children sometimes use for Christmas decorations take the place of banners. Strange costumes worn by the guests are only overshadowed by those of the Lamas, who rapidly congregate when a death occurs. Like carrion crows who hover over a dying man, waiting to pick the flesh before it rots off his bones in the hot summer sun, the Lamas devour all that is left by the guests at the funeral feast. These feasts usually are paid for by the money-lenders, another type of human carrion rife in Manchoukuo.

Religion has a powerful influence over most nations. In fact philosophers have argued the point whether a "religion" moulds a people, or whether they evolve one to suit themselves?

Evidence does show that a warlike faith, such as Shintoism (practised by the Japanese), does produce warlike people, whereas the philosophic teachings of Confucius, Lao-tze and Buddha have made the Chinese intensely pacifist.

The ancient religions of Manchuria are the same as those of China, from whence they were introduced with arts and culture. There is one exception to this—Shamanism—which though non-existent in Manchoukuo to-day still has a strong influence on Mongolian customs. Many superstitions and beliefs common to Manchuria and Mongolia have a Shamanistic origin. Once Shamanism was the religion of all the Altaic races, Turks, Lapps, Finns and Tungus, of whom the original Manchus were a tribe.

Throughout Manchoukuo to-day we gather the impression that religion is a mass of superstitions specially designed to frighten its adherents and hamper progress. This makes one imagine the people who follow the beliefs to be immersed in terrible ignorance. To gain some idea of the truth we must look back

through many centuries to find the beginning of what were great philosophies rather than religions—Taoism and Confucianism.

In those far-off primitive days simplicity was the keynote of Chinese life. It was also the essence of their faith. It has been during the latter stages of their evolution that these philosophies have gathered into them divine hierarchies and a pantheon of minor divinities and devils, whose portraits can be seen everywhere throughout China and Manchoukuo, from the fearsome creatures leering from temple walls to the cheaply printed designs which hang around the ancestral shrines in many a humble home, ironically enough labelled "Printed in Japan." It is obvious that these innumerable gods were introduced as "sops" for the illiterate, rather than for the Mandarin class, who even until the present day studied philosophy as part of their education.

It is indeed remarkable to find that despite the intervening centuries so many of the teachings of the great sages have been retained.

If no single work of Confucius had been preserved in a written form, not one word of his teaching would have been lost, so faithfully have his sayings been handed down from century to century, from generation to generation.

It is impossible to hold a conversation of more than a few words with an inhabitant of Manchoukuo or China without hearing a quotation from the sayings of Confucius.

"Are you going to sell your Kaoliang crop tomorrow?" asks the visitor of the Manchurian farmer. "I shall have to think about it," he replies, "*The cautious man seldom errs.*" "*Learning undigested by thought is Labour lost; thought unassisted by learning*

is perilous." So full of these wise sayings are these people, who seldom profit by the wisdom.

Strictly speaking Taoism is a philosophical system attributed to Lao-tze, who was born in 604 B.C., and Chuang-tzu, born in 330 B.C.

The Tao was located about the Celestial pole and was considered the seat of all power because all revolved round it. In other words, the Tao was the concentration of all cosmic energy. It was regarded as impersonal, omnipresent and eternal. Tao produces two forces, YIN and YANG, positive and negative (male and female). Heaven and earth gave birth to all beings, and the celestial world was peopled with benevolent spirits whose duty was to help the well-doers on earth. Although Taoism is an entirely mystic belief, it has its practical side. It teaches frugality, and early disciples exhorted their followers to lead a simple life. Taoism is opposed to centralized government and favours autonomy for the people, with no unjust legal restraint or bondage.

The early mystics practised breathing after the manner of the modern Indian Yogis and abstinence from food.

A performance of good works and long periods of fasting are still believed by the Taoists of to-day to induce longevity and to ensure a future life of happiness in the Taoist Paradise, called Kun-Lun. In many Taoist shrines in Manchoukuo, as in China, there are carvings and pictures which portray the Taoist sacred flowers, often accompanied by the Buddhist sacred Lotus. The Peach was the Tree of Life in the Kun-Lun Paradise; all who ate of its fruit could gain immortality, though their chances were not very good if one recalls that the tree only bore fruit once in three thousand years. Sung, Chu and Mei, Pine, Bamboo

and Prunus are also known as the sacred Taoist plants, the first two because they are evergreen and thus signify immortal life, and the last-mentioned because it still flourishes in old age. This religion first became very prominent in China during the Han Dynasty (202 B.C.—A.D. 221) when Taoists compounded the elixir of life, founded sects, practised exorcism and foretold the future. They instituted practises which still survive among a few true mystics, and though the sceptical may scoff at this remark, they do achieve powers which baffle the Western mind.

Undoubtedly, self-hypnotism is the secret behind many of their practices which might otherwise appear truly supernatural.

Some strange Holy Men will invite onlookers to stick pins into their flesh, which apparently they do not feel. Walking on upturned knives and red-hot cinders without injuries are other feats occasionally seen. It is a question whether this apparent immunity to pain has anything to do with their preliminary self-inflicted whipping, when they apparently arouse themselves to a frenzy with a multi-thonged whip.

Special methods of breathing and intense concentration are said to be the secrets employed by initiates who can dry wet sheets on their bodies and remain immune to heat or cold.

Possibly some men of the East know as much about the action of certain glands as our scientists do, though they have acquired their knowledge in a different way. Anyhow, it is believed that they have discovered how to control certain glands.

The Taoist mystic of to-day, as his predecessor more than two thousand years ago, practises "purgation," that is, the purging of self and casting out of all selfishness and self-seeking. He endeavours to unite himself

with the Tao, that is, lose his own individuality and become part of an all-comprising individuality. By this means he endeavours to possess the power which the individual who is merged in the Tao can have, to escape from all limitations of time and space.

The rise of the religion as a church is attributed to Chang Taoling, who was born in A.D. 34 and who developed a high degree of magic power which he transmitted to his heirs. They in their turn achieved political prestige and carried out a successful revolution in the latter part of the second century, establishing a State on Taoist principles. Before very long a complete system had been evolved with a hierarchy of gods, corresponding to the government of China. At the head of these divinities was said to be Yu Huang Shangti, the Pearly Emperor, who was depicted in ancient carvings and drawing as presiding over this extensive pantheon.

It is not possible to say exactly at what date Taoism was introduced into Manchuria, but most probably during the period about A.D. 221, when China was divided into three kingdoms of Wei, Wu, and Shu, for during the Wei period the Chinese influence in Manchuria was very extensive, and records show that Taoism must have existed in Manchuria by that period as also did a knowledge of the teachings of Confucius. There was also a contact between Buddhism and Taoism in the early centuries A.D., upon which is founded the present conglomeration of animism, polytheism, and magic which comprises Taoism to-day.

There is much in common between the teachings of Lao-tze and Confucius, and therefore it is not surprising to find that these sages met and talked. Confucius was born in 550 or 551 B.C. His family or clan name was K'ung and Confucius is merely a lati-

nized form of K'ung Fu Tze, Philosopher or Master K'ung. He was a native of Lu, in modern Shantung. Shuh Liang heih, his father, died when he was only three years old, for the young K'ung had been the child of Heih's old age. The family were left in dire poverty, but this did not prevent Confucius from studying philosophy, perhaps it helped him. However, at twenty-two, the ancient historians tell us, he had founded a school of inquiring spirits, and it was at this time that he met the Father of Taoism. Before he was thirty years old he had three thousand disciples. He also taught that all power was to be found in the impersonal, concentrated, cosmic energy. The family system, so powerful in China and Manchuria to-day, seems to have been in existence before the days even of Confucius, but he taught that piety and filial obedience were the greatest virtues.

When the sage died he was buried in the K'ung cemetery in the city of Kinh Fou. The Chou Dynasty continued for about two and a quarter centuries after the death of Confucius until the evil rule of the Ch'in Dynasty. The first Ch'in Emperor swept away the feudal system. All the writings of Confucius were burnt, save one. Many of the scholars who swore by the name of Confucius were horribly tortured, others had their limbs bound and were buried alive.

Fortunately the Ch'in tyranny was short-lived, and because many of the works of Confucius had been transmitted to Mongolia and Manchuria much was preserved that would otherwise have been lost. In fact, throughout the centuries Western scholars have found the Manchu versions of these texts much easier to understand than the Chinese ones. For one reason, Manchu is a very much more simple language to master than Chinese.

One of the most astonishing aspects of Eastern religions is the amount of tolerance which exists between members of one sect and another. In Manchoukuo this is particularly noticeable. Students of these religions are often puzzled by the stories and superstitions of the peasants, which betray their ignorance of the actual faith which they claim to follow, but show a wide knowledge of a conglomeration of faiths.

This attitude has its conveniences. If the morals of one philosophy are not acceptable choose those of another.

It is, of course, undisputably established that Buddhism began in India with the birth of Buddha at Benares. The Japanese would do well to remember this. India gave the East a new religion which eventually gained a greater hold in Tibet and Manchuria than it did in Japan.

The name of Buddha was first heard in China after the return of the Chinese envoy Chang Ch'ien from his adventurous journey in Central Asia (126 B.C.) during the Han Dynasty. Buddhism was not officially recognized until A.D. 17. The Tatar dynasties were its chief patrons.

Throughout the Han Dynasty (202 B.C.—A.D. 221) Chinese influence in Manchuria was extremely strong, and this included religious teachings. Later during the thirteenth century, when the Mongol conquest was established, Buddhism, or rather Lamaism, had a powerful following throughout China, Manchuria and Tibet.

In Mongolia it had a certain following, but Shamanism still held sway—what a curious thing it is that this religion gained the hold it did without the aid of temples or altars, other than domestic altars, called

"oboes", made of rags, bones and stones set upon the hilltops.

Shamans or priests of Shamanism were sought after in Manchuria as well as Mongolia for their supernatural gifts. There are families to-day who still possess drums used to "beat up" the ancestral spirits. Perhaps the first thing which strikes the visitor in connection with religion in Manchoukuo is the noisiness of it.

"The heavens are far way, the Gods may not hear," said a wizened old man sitting on the mud floor of his hut, within the shadow of the Khingan mountains. Then he continued to howl, like a dog on a moonlight night; the Shamans often do howl when they see a new moon.

Some scholars claim that the Mongols were the first people to practise divination by means of sheep's blade bones, but oracles' bones found in China appear to have been used centuries earlier.

In Northern Manchuria the Japanese newcomers will find weird old women who will undertake to foretell the future by means of charred bones.

The ceremony is carried out like this: the visitor brings along a joint of raw meat, sometimes a sheep's knuckle bone. This is placed on the smouldering fire. Soon the stench of burning fat fills the unventilated room. The dirty old hag seizes the sizzling joint in her clawlike fingers, tears the meat off with her jagged, blackened teeth. The bone is cast back on to the fire, which is stirred up with a stick. Presently she taps the bone, which breaks, and from the pieces and their shapes the future is foretold. Some of these women still practise the supposedly long-forbidden art of "filthy cookery" (stewing of reptiles and vermin for charms).

Anything more repulsive can scarcely be imagined

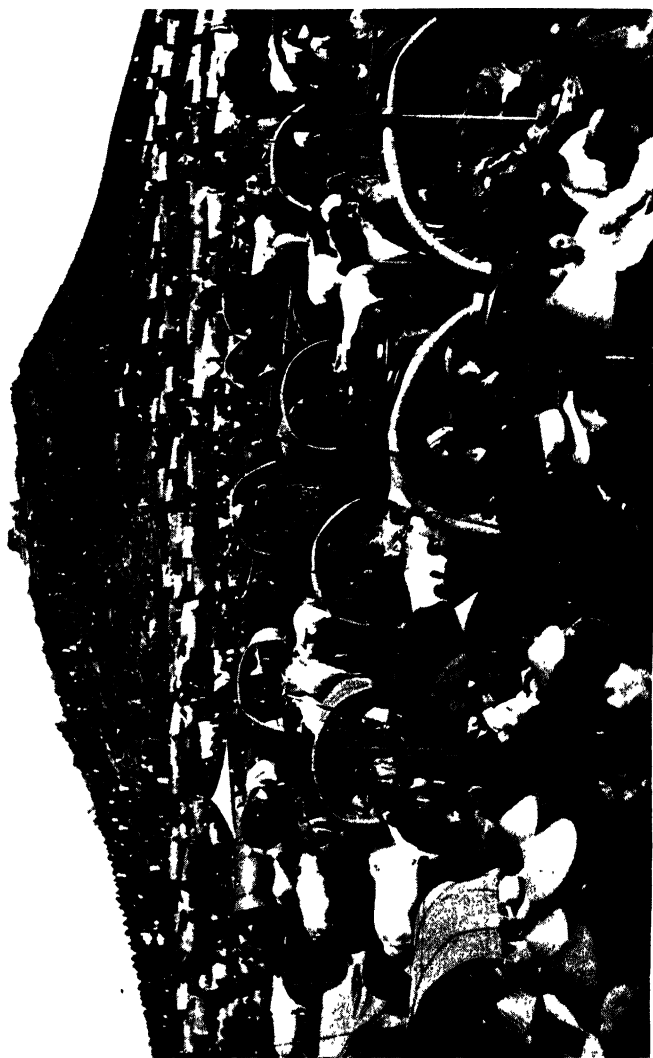


PLATE XIII.—FESTIVAL OF "NIANG-NIANG" AT MEICHENSHAN, TASHIHCHIAO

than one of these devil's cooks engaged in dissecting writhing frogs and toads for the cauldron of boiling water which bubbles on the hearth. Perhaps it is even more horrible to think of drinking this witch's brew—yet there is a furtive sale for it.

Shamanism undoubtedly sponsored many of the so-called "black magic" practices. In the more remote districts the oboes, Shaman altars, on the high hills still remain. When among the stones are carefully placed decapitated rats, cat carcasses, stripped of their fur, whether before or after death one knows not, and tufts of human hair, "From where have they been plucked?" the puzzled mind enquires.

A knowledge of certain Shaman superstitions makes one inclined to think it was a good thing for Manchuria that Buddhism spread instead of the former faith.

Buddhism in Manchoukuo in the early days differed slightly in the north and south; from one side they received the teachings with Chinese influence, and on the north-western side from Tibet via Mongolia. Buddhism is said to have been first introduced into Tibet by fugitives from Kashmir, Transoxania and Bokhara, from whence they had been driven by Mohammedan conquerors. The native tradition is probably much nearer the truth. This says that the famous Tibetan King Srong-Tsang-Gampo, who was born in A.D. 617, married two princesses from Nepal and China and that they taught him the teachings of the "Noble Boddhisatva"—and that "he listened unto their voices."

The great conqueror Jenghiz Khan had only one remedy for those who opposed him politically, but where religion was concerned his outlook would have put many a more modern tyrant to shame. He accepted them all, and whilst Shaman historians claim that he

favoured their faith, Buddhists and Taoists do the same. His son, Ogatai, at any rate, was invited and received by a famous Lama at the Monastery of Saskya, which was then the centre of Tibetan Lamaism and culture.

It would appear, however, that the Mongols were rather too lax in their treatment of the Lamas, and that the latter took advantage of their favoured position. During the Yuan dynasty (A.D. 1280-1368) in the reign of the Mongol Yissun-Timur, a despatch was sent in 1326 from the province of Shensi. It was stated in this document that the Lamas were reducing China to a state of destitution. They were traversing many districts of China and also Eastern Manchuria on horseback, each with a paizal, or official tablet written in gold letters, to announce their holy calling. They lived in hostels and private houses in the greatest luxury, for if all they desired was not given to them, they helped themselves. They robbed anyone of money or goods, and the poorer people found that it was useless to complain as they had so many friends in high places.

The effect of this upon the Mongols was the return of the majority to the less expensive Shamanism, whilst the Manchus took care that Lamas in their domain lived a holy and humble life.

Not that the Manchus always got their own way with the Lamas, for when the Manchu Emperor Vutsong, who ruled from 1505 to 1521, summoned the Grand Lama to Peking for an audience, the latter firmly refused to come, and those who were sent to enforce the invitation were defeated by the Lama and his successor, who became the first Dalai Lama, or chief Lama of Tibet.

At the decline of the Ming dynasties the Manchus succeeded in converting the Mongols anew to Budd-

hism, a step which they took for political reasons. They perceived that it was not a faith limited, as Shamanism was, to tribal conditions, and they had also found that it bred peace-lovers. Celibacy took the best young males, and after a few years it was only necessary to contrast the Mongols with the neighbouring Khirgiz, who, although they lived the same mode of life, preserved their own virility and masculinity, having escaped the benumbing influence of too much Buddhism. This was, of course, the effect which the Manchus had hoped to produce upon their neighbours; they being alive to the evils guarded against them.

The Lamaism of the modern Mongols, prevalent in Northern Manchuria as well as in Mongolia, was founded by that famous Saint and doctor Tsong-kha-pa. He was born at Amdo on the Kukuhor or Blue Sea, between 1355 and 1357, and founded the monastery at Kimbum. In Mongol and Kalmuk eyes he is equal to Buddha himself. According to local tradition his mother was a virgin and wife of a very poor man. One very hot day she was taking a drink of water when she fell in a fit of fainting on to a stone which had an inscription dedicated to Buddha upon it. Almost immediately afterwards she knew she was to have a child. Nine months later a son was born at the foot of the mountain Tsong-kha-pa, from which he took his name. He was born with a beard already grown, which was a sign of wisdom, and spoke clearly when only an hour old.

As he grew to be a youth he demanded that his mother should shave off his long thick hair, for he wished to live a life of retirement so that he might contemplate holy things.

Some scholars wonder if he could have encountered a Nestorian monk, for all the records of his life speak

of his meeting with a strange and very learned Lama, "who had a long nose and sparkling eyes, and who became his teacher."

Upon the death of his teacher, Tsong-kha-pa returned to Tibet and travelled as far as the Chinese province of Yuman. Returning along the bank of a river near Lhasa, he was bidden to stop there by a god who suddenly appeared from the stream.

Despite much of this story being legendary he undoubtedly reformed Lamaism, which was sinking to a very low level. It is a pity he cannot visit modern Manchoukuo.

He might teach the Lamas something about cleanliness, though otherwise the average village Lama is harmless enough. These men are easily distinguishable from the rest of the community, not only because of their dress, but their clean-shaven faces and heads. The hair on the latter grows coarse in time so they soften it with hot water. Like most holy men of various faiths a Lama follows a daily routine. Immediately he awakens from sleep, even if it is still some hours before dawn, he must rise from his couch and commence to recite prayers. Then he must put his body in the seven meditative postures in order to rid himself of at least three sins.

These postures were designed originally to bring about physical fitness and to induce certain mental conditions, but through constant practise by ignorant exponents they have lost their true meaning. After that he gets busy coercing his tutelary demon into conferring his fiendish guise; he chants a formula, sometimes dances into a frenzy, tearing his bare flesh with long uncleanly nails. Then wild deity worship gives place to a more placid form. As the first streak of golden dawn lights the dark pall of the sky, the Lama

plunges his face into pure water and washes his mouth out so that he can face the new day purified. After that it is his duty to offer incense, butter and wine to the mountain gods.

Unless it is unobtainable the Lama makes his breakfast of weak soup and a few parched grains of rice or millet seed. At two p.m. he has a meal of rice, and at six o'clock begins to chant the evening formula, accompanying himself with a small drum and bells. Between nine and ten he retires to rest. This routine is carried out by the groups of Lamas living in monasteries throughout China, Manchuria and Tibet.

More than three thousand Lamas live at the Kumbun monastery near Peking, for instance, and at present these are ruled by a twenty-year-old Abbot who is said to be a reincarnation of Tsong-kha-pa, the reformer already mentioned.

Lamas are not allowed to be lazy, and the evening air near a Lamaserie is disturbed by the thudding of leather whips on human backs as the indolent are castigated. Those administering the punishment utter loud wails, rhythmically, whilst those receiving the punishment shriek wildly.

These men believe that the horrible sufferings of these castigations will hasten the hour of their "reincarnation," when they will be on a higher plane and thus nearer to Nirvana. The entire idea is repulsive to Western ideas, and anyone who has seen these rites will not easily forget the sight of cringing men groveling on the ground, endeavouring to crawl from their punishment, a feat made impossible because of the ropes binding their ankles; whilst the Lamas who wield the lashes do so with infinite skill, never striking the same spot twice, but whipping their victim until every nerve can be seen quivering, and the onlooker

gathers the terrible impression that sadistic enjoyment is being indulged in.

These, and other things, show how far Buddhism in Manchoukuo has travelled from the early teachings of the great man. Although most of the Lamas have been for centuries ignorant bodies of men, there are a few who still endeavour to keep their religion at the high standard preached by Buddha himself, but they meet with little encouragement or support.

"Compare our original Trinity," said an educated Lama, "Buddha, His Word, the Assembly of the Church, with the hosts of divinities, fiends, and good spirits which have to be propitiated to-day. Priests are portrayed surrounded by teeming hosts of Heaven and Hell, entirely ignored by Buddha himself.

"To please the ignorant many Buddhas or Bodhisats were claimed to have been born, and these had to be provided with wives! Only the Bodhisat Manjusre, sweet-voiced god of wisdom, remained celibate.

"Men should be taught that to reach perfection they must renounce the lusts of the flesh and cultivate the five virtues. They should follow the example of Buddha, who left rich palaces and forsook all earthly pleasures to seek a life of poverty, dedicated to contemplation of a cure for all evils." That would not suit modern Manchoukuo.

Since the arrival of the Japanese in Manchoukuo, Japanese Buddhist temples have been set up. These differ slightly from the native variety, for whereas throughout China and Manchuria, Buddhism has always been influenced by the teaching of Confucius and Taoism, Japanese Buddhism has been influenced by the more warlike Shintoism, a belief which engenders the idea that every warrior who dies fighting goes straight to paradise; a belief which has undoubtedly

had a great deal to do with the development of the Japanese as a fighting race, just as Confucius' instruction to contemplate well and argue out every question has made the Chinese a race of thinkers rather than fighters. Mohammedans in Manchuokuo exist in their largest numbers north of Mukden and Liaoyang; those who follow are generally of mixed blood, Turkish or Persian, and this religion has become more prevalent among the Mongols recently. As it has already been remarked, Buddhism penetrated more deeply into Manchuria and Tibet as the result of the Mohammedan power in India. To-day Buddhist Lamas and Mohammedan holy men are often to be found together. The only influence which the teaching of the Koran can be said to have had upon Manchoukuo as a whole has been the cultivation of rather more business instinct among the wealthier agriculturists, as opposed to the "sit down and put up with anything attitude" of the Buddhist-Taoist combination.

Japanese influence will undoubtedly bring with it more Shintoism, and this religion is already gaining rather more hold in Korea, which should have a stimulating effect upon a naturally indolent people.

Up to now Buddhist missionary work among the Koreans has abounded with difficulties, for not only has there been a lack of funds, but a lack of men possessed of the right spirit for carrying on the work.

It was found quite an easy matter to get Koreans to attend temple services and to bring their friends. It was a new excuse for avoiding work, and in some temples the worshippers remained all day. This happened particularly in the case of temples where cakes were offered on special occasions. Great disappointment was expressed when refreshments were not forthcoming. Experience has taught the Buddhist

priests in Korea that services attended for such reasons do not achieve much towards implanting a firm faith in the people.

Queerly enough the Koreans respect a Japanese Buddhist priest more than they do one recruited from their own race.

Under present conditions in Korea, and in the Japanese Buddhist temples of Manchoukuo, the only funds available for temple administration and payment of the priests are the tiny pittances provided by the parent temples in Japan. So long as the priest keeps on the right side of his parishioners a priest has an assured living, but if he criticizes them he may starve. It is not difficult to imagine how such a system leads, not only to corruption in the ranks of the priesthood, but to degeneracy in a religion which has for its basis the highest moral standard.

Obviously, the priests should receive fixed salaries if they are to carry out their duties justly, placing the spiritual welfare of their parishioners first. It is greatly to the credit of many of these men that they do, at the expense of personal comforts, carry on their mission in the true spirit of self-sacrifice. One feels, though, that it is the system rather than the men that is to blame when certain Buddhist priests inaugurate special rites and practises to tickle the jaded senses of their wealthier parishioners to further abnormal excitement.

Among present-day religious movements which possess much influence is the Hungwantzuhui, or Red Swastika Society; this is a sect of the Taoyuan, a religious sect which was established in 1920 by two men called Kung and Liu. They came from the Shantung Province and claimed divine inspiration, immediately attracting a considerable following.

The Hungwantzuhui declares the human love of

goodness and professes as its motto the practice of good conduct for social welfare. This Society was introduced into Manchuria from China only five or six years ago, but already branches have been organized at Changchun, Mukden and Dairen, as well as other less important places. Members of the society are also undertaking educational and welfare work.

Christianity does not as yet play any great part in Manchoukuo. It was introduced into China on a large scale in 1858, when it spread with great rapidity, even extending its influence into Manchuria. The first Christian missionaries in the latter country were Danish and French, but the new faith had a great set-back during the Boxer Rebellion. During recent years missionary work in Manchuria has been carried out by British and American men and women. There are some Catholic missionaries in the country, but their influence is slight compared with the old days when the Jesuits held such sway.

It may well be imagined that with such a diversity of religions, often superimposed upon one another, superstition is rife among the people. In fact in some cases if they carried out all the actions thought necessary to ward off evil and induce good luck, there would be little time for other occupations.

CHAPTER X

Western Industrialism Comes to Manchoukuo

FROM the ancient beliefs of China, from the countryside where the wails of the Lamas are not drowned by the sounds of civilization, the traveller turns to survey the "new" Eastern World and makes his way to a city—Anshan, in Fengtien Province.

At night a crimson glow in the sky is an advance warning of the vicinity of the vast plant of the Showa steel foundry. Here, great groups of chimneys pierce the sky—the giants of the "new" world—the latest group of these chimneys to be erected forming an enormous blower for a furnace of five hundred tons.

It was in May 1915, by the terms of the Sino-Japanese Treaty, that the Japanese were allowed to take up mining activities in Southern Manchuria, and thus began the history of the great Anshan ironworks, the largest of the kind in Eastern Asia.

As has already been noted, at the present time Manchoukuo is essentially an agricultural country. How often in the past has it been called the "Granary of Asia" and the "Land of Opportunity" because it is reputed to possess some of the richest soil on our globe. Up to the present the economic position of the country has been based entirely on what the soil could produce and how it could be marketed; the industry of the country being still, so to speak, in its infancy.

Whilst agriculture is bound to play almost as great a part as ever in the future history of the country, there is a new aspect of things already well in sight. Undoubtedly when they are developed it will be the mineral deposits which will make Manchoukuo a much-

coveted land—indeed a true jewel of Asia, the value of these hidden treasures possibly enhanced because they have lain for so long untouched. These products will have a strong influence on world markets, and not the least on our own.

The history of Manchoukuo's foreign trade goes back nearly three-quarters of a century, to 1861, when Newchwang was opened to foreigners, at the same time as Tientsin in Northern China. In fact, until the Russo-Japanese War—with the exception of Dalny which was declared a free port in 1899 and opened to foreign shipping and commerce—this port remained the only one opened to foreign trade in Manchoukuo, and its development and progress were both slow, owing to certain geographical drawbacks.

In the first place, although there was a rich hinterland behind the port, its position, a few miles up the Liao River, was not a happily-placed one, owing to the fairway being particularly narrow at that point, and the river ice-bound for more than four months of the year. This explains how easy it must have been for Sakaroff, the Prefect of Dalny, to make plenty of money out of that port, and build a fine city, with extensive docks and wharves—the real foundations of the modern Dairen.

If in the beginning progress was slow, this has been made up for since, for during the years which have elapsed since 1907 Manchoukuo's foreign trade has increased twenty-fold, and even this is only a slight forecast of what may well be accomplished later.

Possibly one of the greatest sights of the "new" East, is to be seen at the Port of Dairen. The noise on the wharves is not easily forgotten. Amid the creaking of cranes and modern equipment for ship loading are heard the shouts and croaking singing of thousands

of sturdy coolies who work as stevedores; with sacks draped over the backs of their heads and shoulders they pile up stacks of enormous bundles, in much the same way as their counterparts do at the docks in London or Liverpool. Sometimes they work in coats and trousers, or tunics, at other times half-naked—but clothed or naked they are certainly the noisiest set of workers one could wish to meet.

What is being loaded on to those various ships, many bound for far-off ports? That is our greatest interest. To name them in their order of importance, the principal products exported from Dairen in 1935 were soya beans, bean cake, coal and coke, seeds, bean oil, millet, pig iron and kentledge, kaoliang and raw wild silk (tussah). Those busy coolies do more, however, than load Manchoukuo's exports, for there are imports to be dealt with—cotton goods, wheat flour, cotton prus, books, paper and paper ware, sugar, gunny bags for packing grain, wool and woollen goods, artificial silk goods, iron, steel and other metal in small quantities.

The most important export from Manchoukuo has quite a romance attached to it, that is, the soya bean, which accounts for nearly 60 per cent of the entire amount of exports. When these beans were originally imported from China their utilization was limited to foodstuffs for local consumption. It is only about seventy years ago that oil was produced in Manchoukuo from the beans. It was soon discovered that this oil could be used for cooking, heating and lubrication, and that even after such uses had been made of it the residue could be used for cattle fodder.

A good deal of the oil-pressing is done at Dairen, where there is a huge bean-oil plant. When the oil pressing machines are at work the heat around is so

intense that the men have to work naked except for a loin-cloth. Afterwards the bean-cakes, which are shaped into cylinders about two and a half feet across and are about six inches thick, are checked for weight, finally being piled into huge stacks for export.

What a contrast the modern plant affords to the old method of oil-extracting, which was a very simple one, and had been used in China since an early date in the sixteenth century. A kind of wooden wedge was operated, either by hand or with the help of mules, and thus the beans were gradually crushed and freed of their oil content. It is hardly to be wondered at that in those days the soya bean was regarded by the Chinese as a gift of the gods, endowed almost with miraculous qualities. The oil gave them light and heat, the unpressed beans food for themselves, in many varied forms, and the residue was food for their animals.

About fifty years ago the Chinese made a discovery. They found that they could sell their surplus bean-cake to the Japanese, who had acquired a taste for it, at a fair price. The Japanese in turn, with their usual business acumen, were not slow in discovering the commercial value of the soya bean, both for foodstuff manufacture and as bean cakes for rice-field fertilization.

This latter discovery revolutionized fertilization in Japan, where fish-fertilizers had hitherto been exclusively used.

It was, however, an Englishman who, in 1896, just after the Sino-Japanese War, first introduced mechanical installations into one of the Chinese oil mills in Newchwang, thus inaugurating the manufacture of bean-oil by machinery.

As time went on shipments to Japan increased, and although the Japanese were not the heaviest purchasers of soya beans, they were soon the largest buyers of

bean-cake. Thus the bean-oil extraction industry underwent a revolutionary change. Formerly the oil was the main product of the industry, and bean-cakes were considered an almost worthless by-product, but with the sale of bean-cake to Japan the position was reversed.

Then another situation arose. As bean-oil was locally consumed in Manchuria and only a small quantity exported to China, an over-production of bean-oil took place because of the ever-increasing demand for bean-cake made in Japan. Since the Russo-Japanese War the situation has radically changed, because there has been a continually growing demand for both bean-oil and cake in the world market.

The first shipment of beans to England was made to Liverpool from Dairen in 1908. This led to the development of a new industry in England, Germany, Denmark and Holland, for in these countries bean-oil was soon extracted and used in the manufacture of margarine, soap, etc., and the residue used for cattle foods, as in the East.

Bean-oil, already extracted in Manchuria, began to find its way into the American and European markets. Naturally this was very favourable to Manchurian trade, and gradually this bean-oil has become a most important international product.

Moreover, its field of utility has been greatly extended through the efforts of modern scientific investigation and experiments, and many new fields for the use of bean-oil have been discovered.

The development of the soya bean is one of those romances of trade which every business community dreams about, but which does not always come off. Imagine bean-oil, used for lighting and lubricating, now used as a butter substitute; for paint and varnish manufacture, for linoleum, fatty acids and glycerine,

and—the latest development—as a substitute for rubber and petroleum.

During the next few years many more modern bean mills will be erected in Manchoukuo, like those in Harbin and Dairen, where the extraction is assisted by means of chemical solvents, a method discovered at the Central Laboratory of the South Manchuria Railway Company. With this new method, benzine, benzol or alcohol is used to extract and solve the oil contained in the beans. At present there are four hundred and seventy bean-oil mills in Manchoukuo (many of these are old-fashioned in their methods) with an annual output of over 400,000,000 bean-cakes and 160,000 tons of bean-oil.

The boom year for soya beans was 1929–30. In 1932 the prices paid in London and Rotterdam had dropped to half the amount paid during 1930. This, however, was probably mainly due to the trade depression.

The development of Manchurian trade with Germany is certainly interesting and worthy of note. In 1933 Germany was Manchoukuo's best customer after Japan, buying five times as much from Manchoukuo as she sold to her. This rather uneven trade, however, was in a measure balanced by Germany's trade with Japan.

In 1935, owing to the serious economic position in Germany, the trade with Manchoukuo was greatly depreciated.

Out of a total area of nearly three hundred million acres, Manchoukuo is said to have about eighty million acres of arable land. In 1914 not quite twenty million acres were under cultivation, but by 1927 another nine million acres had been added, and now nearly half the country is under cultivation.

The Government, however, are not satisfied with

this tremendous improvement, but are planning to add another twelve and a quarter million acres during the next fifteen years by placing agricultural settlers on the land. Just where they will find the market for the increased crops to be grown on these lands is at present unknown. It may be that the European market will revive, but it seems that the best opportunities lie in China, where the population is steadily increasing, and many parts of the country are becoming more urbanized.

Then, if the country is to be made prosperous, as Japan intends, the purchasing power of the people themselves should be increased. No longer will the unfortunate agricultural labourer have to toil for the barest sustenance, never tasting such luxuries as bread or wheaten flour, lucky, he thinks, to get even bean curd to feed himself and his half-starved children. Surely as the country becomes more and more productive, the cries of the children for food will cease and Manchoukuo will find a much larger market at home.

However prosperous Manchoukuo becomes, the home market will not absorb the large amount of wheat which the new Government is planning to produce. At present although the production of wheat in Manchoukuo is estimated at about sixty million bushels a year, imports of foreign flour equal, and in fact exceed, that amount.

The Government's plan is considerably to increase the wheat growing area in North Manchoukuo. At present the Far East absorbs about seventy million bushels of wheat from Australia, the United States, Canada and the Argentine, so that if this market were lost to these exporting countries either reductions in acreage would be necessary or the wheat would have to force its way into other markets.

Thus it will be seen that developments in Manchoukuo will probably affect the international wheat situation, and if these efforts at wheat production are really successful, and Manchoukuo and Mongolia not only supply themselves but become exporting countries, the results, to put it mildly, will be disturbing to the world market.

It has been reported by those who have studied the problem, among them Mr. D. A. MacGibbon, head of the Board of Grain Commissioners in Canada, that, judging from their experience of the growth of wheat in the northern regions of Canada, wheat growing in Northern Manchoukuo under competent direction is likely in the future. This venture may even surpass the prolific achievements of Canada, although it will, of course, take time, and there will have to be patient experimentation with the factors involved in soil and climate. Nevertheless the development will come.

Not so important, but hardly less interesting from a scientific point of view, are the experiments being made in Manchoukuo in regard to rice growing, some reference to which has been made in a previous chapter. Rice is not the staple diet among the peasants of Manchoukuo, as it is in so many districts in both China and Japan, therefore there is a possibility that increased rice growing in the southern districts of the country may have a marked influence on the diet of the natives. In the opinion of experts, however, there is no likelihood of this new development having any effect upon world markets, a consideration which does not apply to another product—cotton.

It has already been noted that Manchoukuo's trade balance at the moment is made up largely by the export of soya beans and their subsidiaries, and by the import of cheap cotton goods, manufactured in Japan, and of

cotton yarns, mainly from America, India, and, to a far smaller extent, from China and Egypt. From all the evidence to hand, there seems little doubt that Japan is anxious to obtain independent sources of cotton supplies which do not have to be transported across the Pacific.

Moreover, the Osaka cotton industrialists profess to be worried concerning the future of American cotton supplies. Japan is therefore making overtures to China in order to seek her co-operation in a scheme which would involve the planting of two million acres of cotton-fields, beginning this year. It is hoped, by this means, to produce the kind of crop which would be suitable for the Osaka mills, in place of the cotton which has hitherto been supplied by the United States of America.

It was in connection with these developments that, in 1932, a Japanese cotton commission visited Manchoukuo to investigate, and mapped out a large section in the south which they believed could be converted into a good cotton-growing district. Two separate but closely associated organizations were formed: the Manchurian Cotton Association and the Manchurian Cotton Company. The former is controlled by the South Manchuria Railway Company, and it was decided that its activities should be devoted to planning and scientific investigation; the latter company is engaged in the manufacture and marketing of the raw product, and assists also by distributing seeds and buying crops from the farmers.

In China proper there are two important areas where cotton growing can be developed, the Yellow River and Yangtze Valleys. Fairly good quality yarns can be obtained from the product of these districts, but in South Manchoukuo, up to 1931, only a small amount

of low-grade cotton had been grown. The Japanese have succeeded in enlarging the cotton acreage to 198,000 acres, an increase of about 40 per cent; and although the production of cotton in 1934 was only about 80,000 bales, it is believed that this can be raised to 400,000 bales in fifteen years.

One imagines the cotton-fields of South Manchoukuo providing employment for many of the half million settlers whom Japan contemplates sending to the new State during the next twelve to fifteen years. For one reason, the climatic conditions which prove such a bar to Japanese immigrants in the north are more home-like in the south. Doubtless, however, these Japanese will not have the cotton-fields to themselves, for picking cotton is quite a pleasant task which can be undertaken by women and girls, so some of the Koreans who emigrate seasonally for rice cultivation will be attracted by the prospect of work in the cotton-fields.

Cotton grown in Northern China and Manchoukuo will probably be more expensive than cotton raised in India, because of the latter country's superior climate, but Japan is undaunted and determined to develop her cotton as well as her woollen industry. She believes that her new subjects will be able to buy a good deal of cloth, and is even optimistic enough to believe that by gaining a certain amount of control in Northern China she will be able to put local industries on a better footing and thus increase the purchasing power of the people. Already the Japanese are taking over the management of many Chinese cotton-mills which are in financial difficulties. These mills, together with the Japanese mills in Manchoukuo, will limit their manufacture to coarser grades of cloth such as are required for the East Asian market, or which can be exported to countries where low-grade textiles are in

demand. When all this has been accomplished the Japanese ambition is to convert the Osaka mills to the manufacture of higher-grade products. Further, they hope that their textile machinery will be exported to both China and Manchoukuo.

Although there are large quantities of wool and woollen goods imported into the country, there is no doubt whatever that on the prairie-lands of Manchoukuo and Mongolia abundant supplies of wool could be produced were due care and attention given to stock raising.

The animals raised at present are often poor in quality through sheer ignorance in matters of breeding and feeding. To see Manchurian pigs being driven along the road is quite enough to give an impression of the average native's idea of stock raising. Because a great deal of pork is eaten throughout the country, the main idea is to fatten the beasts, which they do so successfully that the bodies of the creatures positively drag along the ground as they walk, or to describe their gait more correctly—waddle. Disgusting-looking, most travellers call them, despite their black curly coats resembling a retriever.

Experiments carried out by the South Manchuria Railway authorities at the Kungchuling Experimental Station over a period of years have demonstrated the success of cross-breeding the native sheep with merino sheep, because the fleece of the third generation was found to be four or five times greater than that of the native sheep.

According to the latest investigations there are said to be two million sheep in Manchoukuo, a number which it is hoped to increase to twenty-five million within twenty-five years. In industry the same contrasts exist in Manchoukuo as in other aspects of life

and work. This is well illustrated in the woollen industry.

At Mukden, the Manchuria-Mongolia Woollen Textile Company have erected a most up-to-date weaving plant and factory. The workers are chiefly natives, but they have quickly learned to handle the various types of machinery. Youths are employed to prepare the yarn for weaving, and during a later stage in the manufacture girls are to be seen busy at the looms, as they would be in Yorkshire. They wear overalls of modern Western cut, with frequently light blouses and skirts underneath for coolness. The only different note is struck by some girls, mostly Russian, who embroider Russian patterns on blankets and certain cloths.

Now turn from this modern factory to the rug weavers of Chinchow, a noted centre for this ancient industry which still remains a highly skilled handicraft, the secrets of which are handed down from generation to generation. Their art is unique and scorns the assistance of modern machinery.

The work is stretched on to huge frames, and the workers sit on the ground side by side, or stand as they have to reach higher. After the foundation is completed each worker takes a section; the patterns are traditional, and the curious method of knotting on the reverse side makes the work most durable.

Considerable business arises from the culture of wild silk-worms, from which is obtained the famous tussah silk. In Southern Manchoukuo, silk-worm culture is carried out much on the same lines as in Southern China, but not so extensively. Generally the farmer's daughters look after the silk-worms, and it is quite a common practice for these girls to keep the cocoons warm (which is also supposed to improve the quality

of the silk) in their cotton bodices. Actually the business arising from the production of tussah silk from wild silk-worms is considerable. The annual output is estimated at ten thousand million cocoons, of which the cash value is about £6,000,000, and a considerably increased number of "catties" of raw wild silk were exported in 1934 compared with 1933.

Originally the spinning and weaving of wild silk, cotton and hemp was an old cottage industry. The modern textile industry was first introduced by the Japanese at Antung in 1919, where a wild-silk spinning and weaving factory was established. Later this became a branch of the Fuji Cotton Spinning Company of Japan.

There are two large hemp factories in Manchoukuo which produce annually about four million bags a year, used chiefly for packing soya beans and kaoliang. This, however, is a small industry when we take into consideration the fact that twenty million gunny bags have to be imported every year, so that Manchoukuo produce can be packed for export, etc.

At one time the distilling of the native kaoliang spirit was counted as one of the most important industries of Manchoukuo, and it is said to have dated back to the seventeenth century, when it was introduced from Southern China with other marks of civilization. Mukden, Liaoyang and Jehol were the centres of the distilling industry, but strangely enough, as the population increased, this industry became less profitable, because the authorities, seeing danger ahead, placed a limit on the quantity of spirit which might be manufactured, as the grain was needed for food. The industry was thus driven north where kaoliang could be obtained more cheaply, and now a good deal of this spirit is exported to China. It is horribly fiery stuff and when

taken in excess it makes the consumer quite mad for a time, and for a while afterwards memory is impaired.

The Russians still maintain several vodka distilleries and beer breweries, chiefly in the neighbourhood of Harbin. The Japanese have established several saké breweries, and are now contemplating founding several large beer breweries in Southern Manchoukuo.

Although tobacco is one of the staple products of the country, the best leaf being grown around Kirin, Manchurian leaf has to be blended with foreign leaf before it is suitable for cigarette making. Although there are about a dozen companies concerned in the tobacco trade, the two most important ones, between which there is a good deal of rivalry, are the To-a Tobacco Joint Stock Company, which is a Japanese Company, and the British American Tobacco Company, which employs a large number of Russians.

One of the most important industries in Manchoukuo is the manufacture of salt. The old method of doing this was by boiling. It is said that the method of solar evaporation was first introduced by a Roman Catholic priest in China in the early part of the eighteenth century. Along the coast of the Liao-tung Peninsula, which is washed by the Gulf of Pechili and the Yellow Sea, the sea water is much brinier, the rainfall small and the dry wind from Mongolia makes evaporation speedy. This district, then, is particularly suited for the manufacture of salt by the evaporation method.

Formerly, manufacture outside the Leased Territory was carried on by the Chinese Government and licensed individuals. At that same time the annual production amounted to about four hundred and fifty million pounds, that is, according to official statistics, which did not, however, include a considerable amount of smuggled salt on which, of course, no duty was paid.

The new Government expects to increase this annual production to eight hundred million pounds by improving salt administration and extending brine pans.

The quantity of salt produced in another area, on the borders of Hsingan Province, will also be increased, particularly as Japan's demand for salt has become greater as her soda-ash industry has grown, and the increased production will be of great assistance to her and make it unnecessary for her to import much salt from South Africa, the Shantung Province of China and elsewhere. Also, the poor Manchurians will no longer suffer from the high price of salt, of which they use a great deal in all their food.

Soy (sauce) and miso (bean paste) have both been introduced into Manchoukuo by the Japanese, who are very partial to these spicy additions to their food. It is amusing to find that in this case the Japanese were beaten at their own game. They found that they could manufacture these products more cheaply in Manchoukuo than in Japan, and commenced to do so. The Chinese soon saw that there was money in the game and began to make soy and miso themselves and sell it at cut prices. Despite this, however, the Japanese were found to prefer the home-made product, and the fall in the silver exchange reduced the Chinese purchases.

There was practically no fishing industry in Manchuria until the Japanese introduced it into South Manchuria, despite the fact that the coastline from the mouth of the Yalu River to Shanhaikwan is nine hundred and seventy-six miles long. It is true that just over a hundred miles from Dairen several hundreds of Chinese junks used to swarm after the "yellow-flower fish" in May each year, their average catch for the month being about five million pounds weight. At

the time of the Russo-Japanese War a number of fishermen worked the coast around Dairen and Port Arthur in order to supply the army. Since the Japanese administration, however, the fishing industry has steadily increased.

Fresh-water fish has indeed always been caught in large quantities by the inhabitants of Manchuria and hawked around by picturesque-looking men and women with baskets on their backs.

Trout is plentiful in the Sungari River and beautiful silver carp, fully a foot in length when full grown, are to be found in all the northern lakes. A Mongolian variety of sheat-fish is caught in the fresh-water lakes of Hulunbair.

Any sketch of Manchoukuo's industry to-day must necessarily be incomplete, for industrially the country is in the melting-pot. It is safe to assume, however, that Japan will encourage the production and manufacture of all the materials of which she is short, so that they can be bought more cheaply from Manchoukuo than from other countries.

It seems more or less probable, however, that in general the policy of Japan will be to increase the export of raw materials and foodstuffs from Manchoukuo and China, and to retain the manufacture of goods within the Japanese Islands, except, perhaps, in so far as the manufacture and export trade of inferior qualities of cotton goods is left to the Chinese mills.

No picture of the industries of Manchoukuo can be complete without reference to the railways, another outstanding feature in this land of contrasts. The rolling stock of the South Manchuria Railway can compare with that of any other railway system in the world. Huge modern streamlined engines, comfortable Pullman and sleeping compartments for travellers; the only

Eastern note the native architecture of many of the stations *en route*. As in former days, a great number of the mechanics employed on the railway are Russians.

It has been mentioned earlier how political struggles have centred around the railway system. The main artery of the country is the railway from Harbin to Dairen, and the export of Manchoukuo's products has only been made possible by means of these railways which were originally constructed for strategic and military purposes by the Russians, with little thought at the time to the possibilities of future commercial development.

The most southerly part of the railway, from Changchun (now Hsinking) to Dairen was ceded to Japan by the Treaty of Portsmouth in 1905. The remaining half, known as the Chinese Eastern Railway, was in Russian hands until 1935, when it was sold to Manchoukuo and transferred to the South Manchuria Railway Company for administration. By a protocol to the Treaty of Portsmouth China agreed not to construct any parallel railway lines which would compete with the South Manchuria Railway.

There does not seem to be any doubt that the construction by the Chinese of the Port of Hulutao was intended as a rival to Dairen, on which so much labour and such great resources had been expended, and which was the port of the South Manchuria Railway, and has often been described as the Liverpool of the country.

No doubt it was intended to be the first step towards finally destroying the Japanese economic position in Manchoukuo.

The construction of Hulutao, on a small scale, was begun just before the Great War, but at present it is only intended to put up a large breakwater to afford

protection to ships up to a thousand tons operating in the coastwise shipping between Hulutao, Tientsin and Dairen. It is said that later operations will be carried out on lines similar to those planned by Chang Tso-lin, and that whilst Hulutao will serve as an outlet for cargo originating in its hinterland and in Jehol, its main importance will be that of a port of embarkation for coal.

The railway running north from Hulutao—the Tahushan Tungliao line—and linking up across the Manchoukuo plains to Tsitsihar, was probably intended to draw all the trade of West Manchoukuo away from the South Manchuria Railway, and might also take a share of the Siberian trade forming a short-cut eliminating Dairen. The extension of the Peking-Mukden line to Hailung would similarly draw off the trade of East Manchuria.

This railway warfare is, however, for the present at an end. All the railroads are under the administration of the very efficient South Manchuria Railway.

It was probably a desire for ready cash that induced the Soviet Government to sell the Chinese Eastern Railway to Manchoukuo. Obviously a need for economy was at the root of their strategic withdrawal from the Far East, as well as pressing emergencies on their Western front. It is certain that the Harbin-Tunhua-Rashin line and the development of the new Port of Rashin will sooner or later dry up the Chinese Eastern Railway, just as it will sooner or later leave little value to Vladivostock except for strategic and military purposes. In time to come Rashin will be the real terminus of the Trans-Siberian Railway, connected by a steamer service with Tsuruga, in Japan.

Since the establishment of the new regime the chief trouble in railway competition and the construction of

new lines has been between those who regard the country only from a military standpoint and those who are mainly concerned with economic needs.

One can quite understand military authorities being concerned only with transporting soldiers to strategic points, whereas businessmen want a railway to carry and deliver their goods. In other words, they consider a railway system only in terms of revenue and dividends.

The appointment of Mr. Matsuoka as President of the South Manchuria Railway probably marks an attempt to find a *modus vivendi* between military and business interests. This is specially important in view of the foreshadowed South Manchuria Railway development in North China.

China has little to lose and much to gain from getting foreign assistance to develop her railway system. Anyone who has visited China in the past ten years, and who has had the misfortune to travel by rail, knows the condition into which Chinese rolling stock has deteriorated through lack of attention, and one may say, lack of respect. The wanton destruction and use of the famous "Blue Train" as barracks for the bandit army of the North is an outstanding example of this. What had once been almost a luxury train was turned into something filthier than a pigsty; bandit armies have no regard for cleanliness or the ordinary rules of sanitation.

In fairness, however, the excellent work accomplished on the Hankow-Canton railway must be mentioned. It is hoped that when this is completed it will link up South China with the Trans-Siberian Railway and make it possible to travel overland from Calais to Hong Kong, or more correctly to Kowloon, on the mainland opposite this great British station. Without taking into consideration the miles of new permanent way under

construction, the railway mileage in Manchoukuo already exceeds that of all China. In point of fact one of the things which strikes the traveller most when he arrives in the Far East is the difficulty of communication and travel. It is impossible to penetrate any appreciable distance into the interior of China by railway lines, the total mileage of which is less than half that of Japan, though the latter country is nearly thirty times smaller. The rivers are the chief means of communication and it would be impossible to cross China from West to East by road in any vehicle except an ox cart, or in some parts in a wheelbarrow, along a mule track. With such conditions in China it is all the more surprising that Manchoukuo should have made such strides in railway transport.

Even roads are not always an absolute necessity. Where there is a will there is a way, it is said, and when the Chinese Eastern Railway were charging exorbitant freightage rates for goods between Harbin and Hsinking, in order to divert traffic from Dairen to Vladivostock, the South Manchuria Railway hired a large number of wagons to transport soya beans across the frozen plains from the neighbourhood of Harbin and thus forced the Chinese Eastern Railway to come to terms.

Railway communications more than any other development will open up the country now cut off from the outside world.

The toiling masses engaged in their terrible struggle against pitiless conditions to win a livelihood from the soil can look to the railway as their liberator. Families will no longer live herded like animals either for warmth or through lack of means when civilization reaches them. In the northern districts the peasants wear clothing padded with untreated wool and cotton

to keep out the intense cold. These garments are not changed all the winter and by spring they are alive with vermin. One feels that the Railway Company will do something about this when these unfortunate people begin to travel in their railway carriages.

In a programme which they announced on March 1, 1933, the Manchoukuo Government included a -ten year plan of highway and railway construction, and a considerable number of new branch lines have already been opened up to traffic since the foundation of the new State.

Unfortunately the roads in Manchoukuo are not as good as the railroads. During the Chang regime the authorities were too much engaged with military strife to bother about road-making and so, except for a few municipal roads in Mukden and Harbin, highway construction in Manchuria was neglected. This also will be rectified under the terms of the new programme.

There is still another means of transport which is getting "under way"—the greatest contrast of all to the old East—aerial transport. In such a gigantic country, and in the north, so sparsely populated, air transport provides a vital link, in fact the only link for rapid communication.

The Manchoukuo Air Transport Company was established in October 1932 with headquarters at Mukden and twelve branch offices, and there is already a network of lines between all the important towns. Sooner or later Manchoukuo Air Transport will link up with Russian Air Transport Services, which already maintain a skeleton service from Moscow to Irkutsk, and in quite a short space of time it will doubtless be possible to fly by air direct from London to Hsinking. The air is undoubtedly going to play an important part in the Far East. Already, for instance, the Japanese

are reported to have approved a fifteen-year plan for the development of international air routes at an expenditure of two hundred and fifty million yen. These developments will include the extension of the Fukuoka-Formosa route to Manila, Singapore and Batavia. The extension of the Fukuoka-Palao route to connect with the Trans-Pacific services of the Pan-American Airline, a new route from Osaka or Tokyo to Vladivostock, and one imagines that in time all the lines will be linked up with the Soviet airlines; that is, unless more sinister developments have taken place ere then.

Again, of course, these airlines will be linked up with the Fairbanks-None line of the Pacific American Airways.

As regards wireless communications, the wireless telephone system, which was in a very imperfect state before Japanese control in Manchoukuo was established, has been much improved since the inauguration of the Manchou Telegraph and Telephone Company.

The first wireless station China possessed in Manchoukuo was the Harbin Wireless Station; this was seized from the Chinese Eastern Railway Company in December 1922. This station was originally established in 1908 as a supplementary organ to the telegraph service of the Russian Imperial Government. According to the Nine Power Treaty signed at the Washington Conference in 1922, China was given the right of recovering, by payment, foreign wireless stations established without the permission of the Chinese Government, exceptions being made in the case of stations situated in the Leased Territory and South Manchuria Railway zone. Russia was not among the Powers which signed this Treaty, but taking advantage of the unsettled conditions prevailing in Russia

after the Bolshevik Revolution, China applied the terms of this Treaty, though she never paid proper compensation for the recovery of the Harbin Wireless Station.

China, however, improved the station considerably by installing a powerful Marconi-type machine of twenty-five kilowatts.

In 1922 and 1923, China also installed Marconi-type wireless stations at Mukden and Changchun, and also at Kirin and Tsitsihar.

Because the Chinese wireless station at Mukden was able to communicate with foreign countries Japan protested, saying it infringed the right secured by the Mitsui Company (of Japan) in March 1918. The Mitsui Company claimed the sole rights of communication with foreign countries both for China and Japan.

The Japanese protest, however, was not considered by China, and by 1930 a number of smaller stations had been established in Manchuria by China.

In 1933, when Marconi made a world tour, visiting wireless stations in many countries, he visited the station at Mukden and was much impressed by its up-to-date equipment. This station is not a Marconi station, however, but, like all the stations in the new State, is at the present time controlled by the Japanese Wireless Company, unlike the great Chinese station at Shanghai, which is under the care of Mr. Richards of the Marconi Wireless Telegraph Company. The application of television is also being planned in Manchoukuo, but nothing definite has been done about this yet.

With the transfer of the North Manchuria Railway to its new controllers, all the telegraphic and telephonic systems along the line will be handed over to the new Government, and thus the unification of the organs of electric communication will be complete.



PLATE XIV.—“IANSEN” OR CARNIVAL BOAT ON THE SUNGARI RIVER

In accordance with the truce agreement concluded between the Japanese and North China authorities, negotiations are to be opened for telegraphic and telephonic (including wireless) service between Manchoukuo and China, through the North China Telegraph Bureau and the Manchou Telegraph and Telephone Company.

It is easy to realize that all these industrial developments are yet in their infancy, and that up to the present Manchoukuo is not, viewed from many aspects, an attractive country. Even its physical form does not at once charm the eye. Vast tracks of dusty plain from which arise those never-to-be-forgotten dust storms, icy winds and inaccessible mountains overshadowing the lairs of innumerable bandits, these can scarcely be said to constitute an ideal country. The finest diamond looks like a poor piece of stone in its rough stage, a simile which might well be applied to this rich as well as extensive country. Manchoukuo is the jewel of Asia, but much depends, as in the case of the diamond, upon the cutting and shaping.

Will Great Britain play any part in this development? What part can British factories take in the laying of new railroads?

It would seem that Japan alone has not enough resources to carry out all the developments on the gigantic scale foreshadowed. It is to be hoped that by some policy of co-operation Britain may play a part, which will not only improve the condition of the pitifully poor Manchurians but also help to provide work for many now unemployed British factory workers.

CHAPTER XI

The Return of the Old Dynasty to the New State

It is as yet too early to pass judgment on the rulers or the system of government of the new State of Manchoukuo, nor is it intended in this brief survey to give a minute description of the elaborate system of governmental machinery which has been established. This can be found in great detail in one or other of the very complete official year-books dealing with the country. It would, however, firstly be interesting to learn something about the present ruler of Manchoukuo, or more correctly "His Majesty the Emperor Kangté," who ascended the throne on March 1, 1934, after having guided the new State for two years as Chief Executive.

Tenth Emperor of the Ch'ing Dynasty, he was born on February 11, 1906, and succeeded his uncle Kuang Hsu on November 14, 1908. For three years the boy-Emperor ruled as the Emperor Hsuan Tung, until he abdicated in 1911, shortly before the establishment of the Chinese Republic. As a child he was under the guardianship of the Dowager Empress Lung Yu, and it was her death in 1914 that acted as a spur to the ambitions of Yuan Shih-kai, who became Dictator President, and who desired to restore the monarchy with himself as head. Yuan died in 1916 and his death was followed by a period of uncertainty, during which General Chang Hsun came to Peking, ostensibly to mediate between warring politicians, but actually to restore the Manchu Dynasty.

On July 1, 1916, the Emperor was persuaded to

come out of his retirement and to take his place once more on the Dragon Throne of his ancestors. General Chang Hsun proposed to appoint himself Regent and Viceroy of Chihli. This behaviour on the part of the General did not please some of the other military chiefs, particularly Tuan-Chi-jui and the Peiyang military authorities, who openly stated that they considered Chang had stolen a march on them.

The outcome of the dispute was that Chang was attacked and defeated and the Emperor returned to his former retirement.

It should be noted that under the original terms of his abdication the boy-Emperor was granted a subsidy of four million dollars, but payments due to him were not always kept up during the latter days of his retirement.

However quietly the ex-Emperor lived, those in his entourage never forgot to give him the honours which they considered his due, and he was known to his Chinese and Manchu supporters as "Ta Ch'ing Kuo Ta Huang Ti" or Ch'ing Emperor. The term Ch'ing speaks for itself, for not only was it the name by which the great Manchu Dynasty was known throughout the entire world, but it means "pure."

The different names by which an important personage may be known in China are intensely puzzling to the Western mind. For instance, in his earliest years the Emperor was known to his own family as "Wu," that is noon-day, this being what the Chinese describe as a "milk name," so-called, one supposes, because it is borne by the person in question at the time when they have only milk teeth.

During the last few years of his retirement the Emperor was known as Mr. Pu Yi, and to conform with Western customs, in which he had become keenly

interested, he took the name of Henry, choosing that name because of its associations with British history, as the name of famous kings, and for the same reason his wife, whom he married on December 1, 1923, became known as Elizabeth.

What a wedding it was too. It would indeed take the space of an entire chapter to describe the celebrations which took place on that "illustrious" occasion. Many hundreds of caravans journeyed to Peking bringing tribute to the young Emperor. Iron-capped Manchu nobles mingled with the Princes of Outer and Inner Mongolia, the latter, in many instances, having made the journey to the Chinese capital for the first time. The gifts offered to the young Emperor were as varied as they were numerous, from gold and silver ornaments and jewels to herds of cattle and camels.

Two whole days were occupied with processions and ceremonies, and even the nights were noisy with festivities and merry-making. The young Empress had her own procession, which did not begin to pass through the streets until four o'clock in the morning when the entire route was gay with multi-coloured lanterns. The ceremonies which were carried out with such meticulous attention to detail illustrated one of those traits which astonish so many people about Mr. Pu Yi. Despite his modern outlook and admiration for Western life and customs he remains faithful to the old Chinese usages and traditions.

How quickly a populace may change its opinion is well illustrated in the case of the young Chinese Emperor. Hailed with shouts of joy on his wedding day throughout Peking, less than a year later a mob was howling for his blood in the same city when Peking was captured by General Feng Yu-hsiang.

As a result of this capture the Emperor was expelled

and went to Tientsin, where he remained for more than five years.

Several stories are told of the Emperor's escape from Peking, but the following seems the most authentic version. Whilst the infuriated mob was howling outside the Imperial Palace for blood and loot, the Emperor quietly slipped out and actually mingled with the crowd, who would have torn him to pieces had they known who he was. After a while Pu Yi decided that he would have to employ a disguise if he wished to escape safely. Earlier in his career he had taken boxing lessons from an ex-English sailor at a China station. This training now stood him in good stead, for it enabled him to overpower a soldier belonging to one of the many conflicting bands which were menacing the country. The man was about his own build and so he was able to put on his uniform, and in this garb made his way to the station, where he presently took a northward-bound train, pretending he was an anti-monarchist soldier returning to his native village on a well-earned leave.

However, Sir Reginald Johnstone, the Emperor's English tutor, was awarded the Sable Court Robe and Button of the Highest Grade in 1924 for saving his pupil from imprisonment during the taking of Peking. Sir Reginald still remained in charge of his young pupil during his stay at Tientsin and in 1925 he was living with him in the Japanese Concession there. The Englishman received a further reward for his faithful services when some years later, on March 3, 1932, he was made a first-class Mandarin.

It is perhaps from Sir Reginald Johnstone more than from anyone else that one can learn something of the personal character of the young Emperor, for the latter was undoubtedly very devoted to his tutor.

He tells us that the young man was both intelligent and charming, as well as exceedingly serious-minded, and that he seldom smiled. It is also interesting to note that in his younger days the young man expressed great admiration for King Edward VIII and Signor Mussolini.

In Tientsin the Emperor lived in a secluded mansion in the Chang Gardens, where there was, however, the same mingling of East and West in his surroundings as there had been in the capital. Known to their European friends as Mr. and Mrs. Pu Yi, the house they occupied was furnished in Western style except for one spacious room, which, on a smaller scale, was exactly like the magnificent salon in the Forbidden City where stood the Dragon Throne. A semblance of a Court was even set up in Tientsin, for around the young Emperor were gathered some fifty of the old Manchu Palace servants—eunuchs, bannermen, and other attendants, all bearing old-time ranks and wearing the picturesque costumes and uniforms which had been the traditional attire of the Emperor's entourage throughout the Manchu Dynasty. Under their watchful eyes all the traditions and ceremonies of the old Court were carried out with meticulous care. Like many other young Chinese the Emperor had long shown a definite preference for Western dress, but this has not prevented him from wearing on every occasion when it was deemed necessary the ancient robes of stiff brocade, heavily encrusted with jewels, which, were they all genuine, would indeed be worth a king's ransom.

During the time he spent at Tientsin it was not an uncommon sight to see Mr. Pu Yi in faultless European dress, listening to the jazz dance-band at the most fashionable Western hotel. Sometimes he would cease

to sit and listen, and stepping on to the dance-floor would choose a partner, dancing with evident enjoyment and certainly some skill. To the casual onlooker there was nothing to distinguish him from a number of other young Chinese men enjoying themselves in a similar manner. They did not observe the two or three elderly Chinese who roamed about the lounge, or who sat watching the dancing. Never was Pu Yi allowed to escape entirely from the eagle eye of one of their number. During the evening some secret sign would be given and then with a faint sigh Mr. Pu Yi would cease to be an ordinary young man and become once more the Emperor, with all the duties and cares incumbent upon such a position.

In appearance the Emperor is slight and because he is short-sighted, like so many Chinese, wears spectacles with very thick lenses. Rather taller than many Chinese, he has small, well-formed hands and equally small feet. His eyes are very dark and rounder than those of many of his race. Exceedingly fond of music, he plays the piano well in the Western style. Chinese teachers have fostered his literary talents and he is well versed in the histories and philosophies of his native land. Although he has studied art in the traditional Chinese method he prefers the Western pencil to the Eastern brush. He sketches all kinds of figures and objects which he sees about him with amazing rapidity and sureness of execution. He has a habit of drawing these figures when he is talking seriously, and it is rather interesting to find after an important Conference that a State document has been embellished with quaint pencilled caricatures of some of the dignitaries present.

To turn for a moment from the Emperor to the Empress; she is a very lovely young woman, with a

pale-tinted oval face, and large, rather melancholy black eyes. Her tiny hands are quite shell-like in their loveliness, and she moves very gracefully. In a way she reminds the onlooker of an orchid which has always been kept carefully sheltered from the world.

What she thinks about it is impossible to say for her opinion is never asked and never given. It is very difficult for a Westerner to understand Chinese customs regarding marriage and women, or to realize that these dainty women are frequently perfectly happy under conditions which an Englishwoman would consider unendurable. A Western woman cannot believe that her husband has the same regard for her if he takes a second wife. The Chinese woman thinks that she is greatly honoured as No. 1 wife.

Several attempts were made upon the Emperor's life whilst he was in Tientsin. On one occasion a bomb was actually delivered at his home in one of two fruit baskets which had been sent to the young Emperor containing choice fruit. Exactly where the bomb came from was never discovered, but it was undoubtedly a home-made one, and not very well made, which was lucky for those who had to handle it.

By this time, however, it was beginning to be generally realized throughout the world that Pu Yi would not be allowed to remain much longer in retirement. The Chang regime in Manchuria was rapidly disintegrating and becoming every day more chaotic. It will be remembered that in 1928 Marshal Chang Tso-lin was fatally injured by an explosion on the train in which he was travelling.

One must recall at this point of our story that after the Civil War in the spring of 1922, when the Manchurian forces were defeated by the Chinese War Lords, they withdrew from Chihli. After this event Manchuria

became completely independent of the so-called Central Government, with Marshal Chang Tso-lin as its Dictator and Ruler.

Following the overthrow of the Chihli Party in 1924, the Marshal renewed his allegiance to the Central Government and a nominal alliance continued. It was never more than a nominal alliance, however, though Chang Tso-lin retained the Manchurian salt revenues and the receipts of that section of the Peking-Mukden railway which ran outside the Great Wall from Shan-haikwan to Mukden. The Chinese have always admitted that Chang Tso-lin acted as the puppet of Japan. This is borne out in document No. 22 of July 1932, prepared by the Chinese authorities for the Lytton Commission, in which it is stated that:

"The Commander-in-Chief of the Japanese troops in the Three Eastern Provinces, General Honjo, was himself military adviser to Marshal Chang Tso-lin for eight years. Many of the military expeditions which the Marshal sent to China proper to participate in civil warfare and for which Japan has been heaping the blame on his memory recently were, if not instigated, at least encouraged by his Japanese advisers."

One cannot help noticing in looking back at the history of China during the last decade how little influence the Nationalist Movement has had in Manchuria. The rise and fall of Chinese Nationalism swept in great waves from Canton in the south to Peking in the north, and across South China to Hangkow and back to Shanghai. In China this movement carried all before it, old ideas were replaced by new ones, and new methods began to mould a new people. All these convulsions left Manchuria almost undisturbed, though it is true that Marshal Chang Tso-lin and his son made occasional incursions into the national politics of the

north, and at times even occupied Peking, only to be driven out again subsequently.

The Lytton report asserts that, as independence movements in Manchuria were "conceived, organized and carried through" by "a group of Japanese civil and military officials," "the present regime cannot be considered to have been called into existence by a genuine spontaneous independence movement."

However that may be, it was a terrible ordeal for the people of Manchuria when, after the fighting near Mukden in October 1931, one hundred thousand disorganized Chinese troops began to loot and destroy everything around them. Four hundred villages near Tiehling were attacked and the inhabitants massacred. Again examples of the savagery of Chinese soldiers were seen as in the old days. Men and women who would not give up all their meagre possessions at the demand of the soldiery were not only cruelly butchered but in many instances tortured first. Their eyes were gouged out and their finger nails torn from the quivering flesh. Houses were set alight and entire families perished in the flames which raged within the walls of their own homes. Any attempt at escape was prevented by the soldiers, mad in their lust for blood and destruction.

Kirin, Harbin and Mukden were all in revolt against Marshal Chang Hsueh-liang, son of Chang Tso-lin, and at the same time Japanese aeroplanes were reconnoitring. There was the wildest confusion when Japanese bombs were dropped on Tsitsihar, although little harm was done.

The Japanese quickly rushed up strong reinforcements to the Nonni River where much fighting was taking place. The weather was intensely cold and many of the troops had to be equipped with skis and sleighs.

On the plains near Tsitsihar more soldiers were frozen to death than were killed outright. A few Japanese Red Cross workers did their utmost to assist the wounded, but under such conditions their efforts could not be other than futile. It was only when the spring sunshine melted the snow away that the extent of the havoc could be gauged, for hundreds of bodies had been preserved by the intense cold. Twisted and distorted they told better than any words the grim epic of their death, the agony of their wounds numbed by the relentless frost which finally lulled them into an oblivion from which there was no awakening.

One of the first efforts directed at restoring peace and order after Chang Hsueh-liang's Government was driven out of Mukden by the sudden happening of the "Manchurian Incident" was the organization of a Committee at Mukden in September. This was called the "Committee for the Preservation of Local Peace and Order," and at first it directed its efforts exclusively to maintaining local peace and order, and particularly to stabilizing banking facilities. But as its political features became more strongly defined it, instead of the former Government, began to handle administrative affairs. Thus from the latter part of October, the Committee became almost equal to a Provincial Government, and various Government officers carried out their duties under its control.

After a few months, the Committee was dissolved and its authority was transferred to the Provincial Government then established in Manchoukuo. Hsi-Hsia, who had been Chief of Staff to Chang Hsueh-liang, became Governor of Kirin Province on September 26, 1931, and two days later declared the independence of the province. Only twenty-five Hsien (provincial chiefs) out of a total of forty-three agreed

to submit to the new Government, the remaining eighteen forming another Kirin Provincial Government with headquarters at Harbin. This rebellious faction was suppressed by the new Government in February 1932.

In Heilungkiang Province there was similar conflict, which, however, involved many more leaders, and the Japanese therefore decided to occupy Tsitsihar, after which the situation became temporarily stabilized.

In Jehol Province, Governor Tang Yu-lin formally issued a declaration of independence on September 29, 1931, and was only overcome at a comparatively recent date.

The next step in this drama, which will eventually affect a great part of the world, took place when a warrant was issued by the Nanking Government for the return of Pu Yi. The young Emperor had left Tientsin during a period of rioting under cover of a smoke screen. Now in January 1932 he was in Port Arthur, living in the utmost seclusion and secrecy and not permitted by those around him to see any visitors. Then twenty thousand Chinese troops commanded by Sun Lien-ching, the pro-Japanese war leader, mutinied because of the food supplies, declaring that they were being starved and that the small amount of rice and meat served out to them was entirely unfit for consumption. This rioting was soon quelled, but not before a very considerable amount of damage had been done.

It is perfectly true, in fact beyond dispute, that the entrance of Japanese troops into Changchun (Hsinking) effected a turning-point in the political condition of Manchuria.

At a Conference held at Mukden on February 16, 1932, leaders of the various provinces discussed the

future of the country. Eventually a committee was formed, whose first action, on February 18th, was to issue a declaration establishing an independent State. A week later the bases of the new State were announced. It was to be named Manchoukuo, its ruler was to be called Chief Executive, the new dynasty was to be called Tatung, with its capital at Changchun, henceforth to be known as Hsinking, and the flag was to be a five-coloured one.

It was this new and elaborate flag which was torn down and pulled to pieces by infuriated disbanded Chinese in Mukden in the following March, scarcely a month later.

On March 1st, the North Eastern Provincial Administrative Committee, in the name of the Manchoukuo Government, issued a declaration establishing the new State, and then, with true Oriental ceremony, this committee decided to dissolve.

Mr. Pu Yi had been formally elected Chief Executive by the Administrative Committee and took office on March 9th, and the next day the Prime Minister and other high officials were appointed. On March 10th there was great rejoicing throughout Japan when a wireless broadcast from Kobé announced the installation of Manchoukuo's new ruler. Pu Yi was given a semi-royal welcome at Hsinking where he arrived by special train and was met by Japanese, Chinese, Manchu and Mongolian nobles and chieftains, who gave him the three ceremonial bows.

The leaves were not yet opened on the trees which stood on either side of the doorway of the Chief Executive's office, but this deficiency was made good by the gay archway of artificial flowers which had been erected to welcome the new ruler

So began Pu Yi's government, first as Chief Execu-

tive but very soon as Emperor. It may well be a matter for surprise that, at a time when throughout the Western world there has been, ever since the Great War, a slump in what might vulgarly be described as "the king business," it was possible to restore this young Manchu Emperor even in part to the position which he had formerly held when enthroned in the home of his venerable ancestors.

It is somewhat outside the scope of the present story to discuss the difficulties and failings of the Manchu Dynasty when they held sway in Peking. Nevertheless the recall of Pu Yi is fraught with far-reaching possibilities, the ultimate result of which none of us can foresee. The question that everyone asks is "Will Pu Yi ever sit again on his throne in the Palace of Cloudless Heaven in the Forbidden City?"

One does not imagine that anyone would be foolish enough to deny the possibility of such a happening, and certainly not in the Far East where it is always the unexpected which happens. It would definitely not be a wise move to attempt this step at present. Pu Yi himself may sigh for his purple-draped throne, but so far as the Japanese are concerned, and for the future of Sino-Japanese relations, it would be preferable for Pu Yi to remain at Hsinking.

Two years ago it seemed more certain than it does now that the Emperor would remain in his new position and that the Japanese would proceed with a policy of amity and co-operation with the Chinese people. Recent events in Northern China, however, seem to point to a further expansion of the Manchu Empire. Internal disputes and chaotic conditions are playing into Japanese hands, though how far their influence will extend to the south and west it is impossible yet to foresee.

Some Chinese, moreover, visualize the possibility of a sensational alternative in China.

They see the vision of a revitalized and industrialized modern China, united once more, not under Japanese rule, but under an Emperor, a scion of an historic dynasty—a new China which would turn against those who had previously exploited it.

Such an idea gives food for thought, for it is not a possibility which can be completely ruled out.

Mention has been made of the absence of government in China, but it has again and again been seen during the past decade how quickly public opinion has been able to organize itself and make itself felt. This is all the more surprising to the casual visitor to China who is so impressed by the tranquillity of the country that he can scarcely imagine how a revolution could take place; how, in short, enough effort could be found to organize and carry it through. It is these inert forces which, when organized, may give the key to the future.

It does not seem likely that the present form of government in Manchoukuo will change, whatever happens in China, but here again one is risking a prophecy. The recent history of Europe shows that governments which have been established by force are not easily overthrown, and there is no reason why Manchoukuo should be an exception to the rule. Many propagandist publications allege that the new regime was the result of the unanimous voice of thirty million people. Such statements are farcical and can only be justified if they refer to general feelings or sentiments. As yet, the Chinese coolie or Manchurian peasant does not worry very much about his government. His chief concern is how to obtain something to eat next week, or in many instances he thinks no further ahead than

to-morrow—when he hopes to have sufficient to keep body and soul together. Whether floods will destroy his farmstead and lay waste his native village—such problems are near at hand, whilst those of governments and rulers are far away.

If the new Government can make the lives of the thirty millions in Manchoukuo more secure, and if they can remove some of the great uncertainties of the daily struggle, then their work will not have been in vain.

It was indeed with a fine understanding of Chinese character that the Japanese planned the enthronement of Pu Yi as Emperor of Manchoukuo. The ceremony, which took place on March 1, 1934, was carried out with every attention to ancient tradition.

Work commenced the preceding January, at Hsin-king, upon the erection of a sacrificial altar, where in imitation of the ancient ritual of the Chou Dynasty, a single bullock (without blemish) was offered up as a sacrifice to inaugurate the reign.

It has already been explained that Pu Yi is the tenth ruler of the Ch'ing Dynasty, but because the system of succession is, to Western minds, so novel and arbitrary, it is worth quoting a decree of the famous Empress Dowager Tze Hsi:

“The Emperor Tung Chih (who ruled over China from 1861 to 1875) having left no heir, was compelled to issue a decree to the effect that as soon as a child should be born to His Majesty Kuang Hsu, that child should be adopted as heir to the Emperor Tung Chih. But now His Majesty Kuang Hsu has ascended on high, dragon-borne, and he has also left no heir. I am, therefore, now obliged to decree that Pu Yi, son of Tsai Feng, the ‘Prince co-operating in the Government’ (Kuang Hsu’s brother Prince Chun), should



PLATE XV.—FUSHAN OPEN-CUT COAL MINE

become heir by adoption to the Emperor Tung Chih, and that at the same time he should perform joint sacrifices at the shrine of His Majesty Kuang Hsu."

Pu Yi's great-grandfather, the Emperor Tao Kuang, who ruled China from 1821 to 1850, traced his descent in direct line from the first Emperor of the Ch'ing Dynasty, Shun Chih, who, when he ascended the Dragon Throne at the age of six, was also Khan of the Manchus. The Empress Dowager Tze Hsi's family was one of the oldest of the Manchu clans and traced its descent in a direct line to Prince Yangkunu, whose daughter married Nuerhachi (of the phoenix face, mentioned in the early part of this book), the first ancestor of the Ch'ing Emperors.

Thus there is no question that Pu Yi is not only heir to the oldest traditions of China, but a descendant of most illustrious and historic stock.

It would indeed be interesting to know how this young man felt on the day of his enthronement. One feels that he must have been deeply moved by the memories and traditions revived, but his thoughts, whatever they may have been, will ever remain locked within him.

He rose at three o'clock in the morning on March 1, 1934, and after having bathed and attired himself in light clothes he broke the solemn fast which he had maintained for four days. His next duty was to allow his attendants to attire him in the famous embroidered dragon robes, now also emblazoned with the orchid, which had been chosen as his crest. More prayers and meditation followed for a while. Presently searchlights flashed through the dark morning sky. This was a signal that the route was safe for the young Emperor to pass along. As soon as he arrived at the Temple of

Heaven where an earthen altar had been erected, he prostrated himself before the shrine of his ancestors. Cabinet ministers and members of the Japanese Embassy stood around, then all made their deep obeisance. Many more ceremonies followed, all according to the ancient ritual performed at the enthronement of an Emperor. Silk and grain, wine and wool, were offered up in sacrifice. Then, whilst Pu Yi knelt in prayer, the Priest slew the unblemished snow-white bullock—a strange, age-old ceremony—whilst modern aeroplanes circled over the temple.

After this ceremony the Emperor was driven back to the Palace through streets thickly lined with soldiers. There was nothing left for Pu Yi to do now but take his seat at last upon the yellow, orchid-decorated throne which had been prepared for him. He was now wearing not only the traditional robes, but the Manchu skull-cap without button, which was not according to tradition. According to the Japanese, the absence of the button meant that a new order of things had been established. Gold threads were, however, woven around this cap to show that he ruled over Manchu bannermen as well as Chinese.

This, then, is how Mr. Pu Yi became the Emperor Kang Teh (Kangté) of Manchoukuo, and what China described, at the time, as an act of treason was committed.

Soon after his arrival at the Palace, the Emperor changed from his gorgeous robes into a general's uniform and again entered the throne room, where, sitting under a magnificent canopy, he read his first speech as Emperor.

“By the grace and will of Heaven we have ascended the throne and have indicated the fundamentals of sovereign organization by enacting the organic law.

In the exercise of supreme power we shall conform to the provisions of the said law and shall not suffer it to be violated."

When this document had been read a jade seal was applied to it, after which the Emperor signed it, Chinese fashion, with a brush. It was countersigned by the Prime Minister and other ministers as an indication of the constitutional form of the monarchy.

If one interprets the entire ritual literally, Pu Yi was enthroned Emperor of the whole of China, from Canton to Siberia and from the Pacific to Turkestan. What reservations were made are only known to him and to his most confidential advisers.

A Japanese explanation is that Pu Yi is the spiritual Emperor of China, but the temporal Emperor of Manchoukuo.

As has always been the custom at Chinese enthronements, a number of prisoners were released and persons under sentence of death reprieved, there being amongst the latter cases an unusually large number of women. The new Emperor was then pleased to award a number of decorations.

Having seen the Emperor established on his throne, attention can once more be given to the achievements of the Manchoukuo Government. It is undoubtedly doing some good work. Cleaning up the disorder caused by the Chang regime and methods is in itself an important and by no means small undertaking.

Ministers at Hsinking appear to have some good ideas regarding the development of railways and roads as well as for improving the trade of the country, and all this will assuredly be reflected in the prosperity of the population. In three or four main directions, no one who has visited Manchoukuo since the establishment of the new regime and who knew the country

formerly can deny that substantial progress has been made.

The population has been given a sound currency where before they had a rotten and dishonest one. They have a government which, compared with the previous one, might be called honest and efficient. There is a continual increase in security of life and property. The problem of banditry has already been dealt with, but the latest report states that these pests have been reduced by thirty thousand. The area which hides their worst nests is that in the vicinity of the Changpai range of mountains, and it is doubtless from among these mountains that the bandits have come who have attacked and raided railway stations and trains.

The establishment of an honest currency is, however, the greatest achievement of the new organization. Under the Chang regime, as mentioned in a previous chapter, an immense amount of paper-money was issued. The Manchurian farmers sold their beans to the Chang authorities and were paid in worthless paper currency, the beans being then sold for foreign gold. In this way the Changs were enriched but the peasants became more and more impoverished.

It is alleged in document 19, prepared by the Chinese for the Lytton Commission, that the Yokohama Specie Bank and the Bank of Chosen had also inflated their note issue.

This, however, need not be taken as very accurate; since, although the average note issue of the Yokohama Specie Bank in circulation varied considerably as between the ordinary business period of July and August and the more prosperous months of December, February and March, none of the issue of this bank was uncovered by security.

One of the greatest misfortunes of China to-day is lack of unity. The Manchoukuo Government are endeavouring to establish this in that part of the territory which comes under their rule. There has been much opposition to the Government because centralization is fatal to political intriguers and to all corrupt and dishonest politicians and officials. Illegal taxation by local war-lords has been eliminated, with great benefit to the mass of people, but of course with pecuniary loss to several of the said war-lords.

Only those who visited the country under the Changs can have any conception of what the peasants were made to suffer in some districts through the levying of unjust taxes. Families were actually forced to sleep in the snow on some occasions because their entire possessions were seized.

Formerly Manchuria consisted of four provinces. Now there are ten, not more or less independent as they were before, but under a central administration, the officials for different services being appointed from the centre.

It may be said without fear of contradiction, that the most important reform brought about by the new Government, in addition to that of currency, has been the reform of taxation.

In the past the military rulers were left free to extort taxes. Now, not only has illegal taxation been abolished, but there has been a considerable reduction of some of the most important taxes which affect the cost of living and, therefore, the actual lives of the people. Without going into detail, there is evidence that tax rates on foodstuffs are much lower than they were formerly. Here is a very marked contrast between the new State and China proper, where the deplorable system of illegal taxation still continues. There they

have also a system which is indeed iniquitous, that of paying taxes ten, twenty, or even thirty years ahead. A part of the reform of taxation has been its centralization. Formerly internal taxes were very complicated, each province having different taxes from the others. Now uniformity is being introduced. It is said that between 1931 and 1935 taxation has been reduced by approximately 25,000,000 Manchurian yen, that is, from 67,000,000 to 42,000,000.

The system of appointment of revenue officers is one of the most important matters connected with taxation which are being so thoroughly overhauled. In the past revenue inspectors and the police were most tyrannical as well as corrupt and the people suffered much at their hands. For instance, old men or women who were known to have saved money would be badgered and tormented until they were forced to part with their life-savings.

Though efforts are being made to regularize the activities of these collectors it will take some years before the evil can be properly dealt with. Much of the trouble in the past was due to the fact that revenue officers received very meagre pay, and, as their positions were always more or less insecure, they were open to bribery. In short, every collector had his price. Again under the old regime, when a man wanted to become, for example, the chief collector of taxes, he would go to the Minister of Finance and buy the position which he desired. Having acquired this he would dismiss all the subordinates of the former chief collector and put his own relatives and friends into the vacant jobs. In this way he made sure that any corruption which he practised would not leak out for it would truly be "kept in the family."

Even if anything were suspected the Minister of

Finance would not be over-anxious to say anything as he in his turn had probably been well paid by the chief collector. This system, which was rife under the Changs, still persists in many Chinese districts. Such methods would obviously be unheard of in any Western country, but their prevalence in China must be clearly appreciated by anyone who would understand what is really going on in the Far East. In addition to the facts already explained it is interesting to note that whilst subordinates receive a nominal salary which they would always state as their actual salary, they would in fact receive less than the amount, because a percentage always has to be paid to the official who has got them the job.

Very determined efforts are being made to reform the whole system and to do away with the buying and selling of jobs. The new Government aims at making tax collectors and revenue officers more secure by giving them better pay and thus preventing these positions, great and small, from being mere unofficial money-making posts. It will be some time, however, before the average Chinese official is convinced that private graft is less important than the advancement of the public welfare.

CHAPTER XII

A Glimpse of the Future

How impossible it is to forecast developments in Eastern Asia is only known to those who have tried to do so. The longer you live in the East the more you realize that there, far more than in the West, it is the apparently inconceivable things which actually happen.

To the European mind there are many unknown factors in the East. Not only are actual conditions quite different from Western conditions, but events seem to take place in an entirely different way. The ancient traditions, the many philosophies, the varying faiths prevalent among the people, all these tend to establish a manner of thought and, therefore, of action entirely unlike anything which we experience here in our daily lives.

In fact, one has only to look back over the last five or six years to note how even those who call themselves Oriental experts have "gone West," so to speak, in their prophecies regarding the East.

If we try to look forward to the next twenty-five years there is one happening which can be forecast almost as a certainty, and that is War. Great Britain may or may not be involved. Germany and other countries, deprived of their territories by the Versailles Treaty, will probably be struggling to regain their lands or increase their domains, ever a risky proceeding. Many diplomats are of opinion that a dangerous precedent was created when the Japanese took possession of Manchuria, and certainly Mussolini was not afraid to tell members of the League of Nations that what Japan could do Italy could do also.

Japan in one way or another is sure to extend her influence in Eastern Asia. Have we not the authority of Baron Tanaka for this, for when he was Prime Minister some eight years ago he made the following statement: "We must seize the heart of Manchuria and Mongolia in order to destroy the military, political and economic development of China and prevent the permeation of Russian influence. With all the resources of China at our disposal we shall pass forward to the conquest of India, the Archipelago, Asia Minor, Central Asia, and even Europe. Our surplus population amounting to 700,000 annually must be provided for."

In some ways Baron Tanaka's plan of Asiatic conquest reminds one of the Will left by Peter the Great of Russia, in which he divided up the entire Western world as if it had been Russian territory.

The first steps in the Baron's plan have been taken, Manchoukuo and three Chinese provinces were seized in 1931, Jehol was subdued in 1933. In the spring of 1934 Japan warned the world that she would not hesitate to use force if it were necessary to oppose any international projects for assisting schemes which ran contrary to her claims. In this year she insisted that China's demilitarized zone should be extended and won her point, thus leaving a larger area of China at her mercy.

Now Japan plans to establish a kind of Home Rule for China with a Japanese Minister in charge of the situation.

As we all know, the Anglo-Japanese Alliance lapsed under the Washington Naval Conference agreement in 1921. Now Japan intends to build the largest navy in the world and it is difficult to say if any nation will be able to prevent her.

Japan's greatest enemy is still, as she was a generation or more ago under the old regime, Russia. It has been

explained how ever since the early days of the sixteenth century Russian imperialism gradually encroached upon Manchuria, seeing in the fertile plains and wide rivers a land far richer and capable of development than the barren wastes of Siberia. By means of trade agreements and because she improved the country by constructing railways, Russia gained a strong hold upon Manchuria, and taking advantage of this became extremely arrogant.

Rarely has Imperialist pride suffered a greater blow than did Russia in the outcome of the Russo-Japanese War. Even after that setback, however, Russia might gradually have regained her place in the Far East had not the Great War and the Bolshevik Revolution intervened. When Russia did attempt once more to gain hold upon the country and her former interests, she made the fatal mistake of trying to force Communism upon a people whose trend of thought and philosophy was entirely opposed to such a system.

Now, however, the growls of the Russian Bear are being heard again, and tension with Russia is growing. Having gained control in Mongolia, the Soviet Union is anxious not only to maintain that control, but to hold her own on the Manchoukuo-Russian frontier. It is for this reason that she has constructed several aerial bases on the northern bank of the Amur River. Incidents of no small significance are occurring almost every week in this district, and when we remember that both Russia and Japan are armed to the teeth, it is impossible not to visualize how easily any of these incidents might be claimed by the Power which desires war, as an insult to her prestige.

Recent events in Tokyo have shown the power of the militarists and how difficult it might become either to oppose or control them.

Sooner or later the trouble is bound to reach a climax, because Russian and Japanese interests in the Far East are so similar and there is always danger when two countries have the same goal in view. Soviet Russia has been fully engaged with her own troubles and formation of new plans during the last few years; but now that conditions are stabilized she is casting, as in the past, covetous eyes Eastwards. Japan is fully aware of this and would like a buffer between herself and her enemy, but in getting that buffer she will probably fall foul of some foreign Power, particularly one of those holding large interests in Northern China. The enormous amount of British and American capital invested in Northern China will not be entirely lost without a struggle.

Just as many of us deplore Fascism and Nazidom in Europe, we should deplore the growth of Bushido in Japan. It has just the same aim, that is, the suppression of the freedom of the masses, in favour of dictatorship of the few.

The Far East is not so far, in these days of aeroplanes and wireless communications, and we who smile now may feel quite differently in a year or two. It is impossible to foresee the result of a war in the East, but it would be bound to retard constructive development, because all available energy and money would be devoted to the work of destruction and death.

Apart from those disturbing questions of war and international disputes, it is very interesting to attempt to foretell the scope and nature of economic development in Manchoukuo and the neighbouring lands.

Despite civil wars, revolutions and incidents, trade in both Manchoukuo and China has increased. Now the question which interests the world at large, not less than the Chinese themselves, is by whom will

Chinese economic life be reorganized and what will be the effect of any widespread industrial development which may ensue upon other countries, both in the East and West.

In the Far East there is an enormous population which is pitifully poverty-stricken, indeed near starvation.

According to the official figures in the report published by the Department of Overseas Trade in 1929, the total foreign trade of China accounted for less than 3 per cent of the total trade of the entire world. This seems extraordinary when one considers that nearly one quarter of this globe's population lives in China, and shows how inadequate the volume of trade must be. The enormous commercial potentialities still untapped are also apparent. Imagine five hundred million human beings whose desire for improved amenities is still dormant, but which is one day certain to be aroused.

The rehabilitation of China, the raising of the standard of living of her people, presents a tremendous problem and cannot be achieved without external assistance.

It seems that this must come mainly from Japan, though the experience of Great Britain in the industrial field can be of help to the toiling masses.

Nothing but evil can come as the result of conflict between Great Britain and the United States of America on one hand, and Japan on the other, for the dominion of the Pacific, by further dismembering the prostrate body of great China.

The Powers, and particularly Japan, should honestly assist China to reorganize herself. A prosperous China, which need not of course include either Manchoukuo or Mongolia, besides being greatly to be desired for

the betterment of the Chinese people, would provide an immense market for goods of all kinds, and the field would be so vast that there would be room for all. It is this latter point which makes one feel how needless is any conflict between the nations.

Japan has already made plans and conceived many bold schemes for the economic development of China, if she can find ways and means of financing them. Manchoukuo has given Japan a foretaste of the colossal investments required in order to develop Chinese territories and the difficulties of deciding where investments can be made most profitable. It will indeed be an overwhelming task if Japan attempts to take over the whole responsibility of China's future. For in all these and similar schemes of reorganization the question of capital must be considered, indeed it is almost the most important point. There are limits to Japanese capital, and for that matter to capital resources in the rest of the world. Like private individuals in similar circumstances, nations like to see a chance of getting their money back within a reasonable time. This question limits the possibility of any extremely rapid development.

What does Japan want? A highly centralized, unified China would certainly be a danger, because it might become more powerful than those who had made it. Unity is strength and a China divided would be a safer proposition for her ambitious neighbour. That is why Japan would rather see China divided into several semi-autonomous regions such as North, Central and South China, each ruled by governments of undoubted pro-Japanese sympathies. Railways and roads would be constructed, mines properly put into working order, industries established and finances thoroughly reformed. Agriculture would be modernized

and energy concentrated on the increased production of key commodities, such as cotton, coal and iron.

Japan wants to obtain from Manchoukuo and China the raw materials which, to-day, she has to buy from British India and the United States. Under present conditions Japan is, in fact, too dependent upon the latter country, and the economic crisis prevailing in America has seriously injured the Japanese market. A possible further extension of plans would be that Japan would supply her manufactured goods to Manchoukuo and China. Manchoukuo, however, would send her agricultural produce not only to Japan, but to the vast potential markets of China, and China again could help by keeping the huge factories and mills of Osaka supplied with raw materials. Obviously this might be a serious matter for British India unless international co-operation plays its part. Japanese control in Northern China is at present definitely strong. As far as Southern China is concerned the bulk of the trade is still British, and so intense is the hatred of Japan, that the Southern Chinese will pay a higher price for British goods rather than buy anything which has been made in Japan no matter how cheap it may be.

Despite this, however, the Chinese are in many cases helpless, and there seems little indication that Japan will relax her commercial grip on Northern China any more than she will on Manchoukuo.

There is one aspect which perhaps more than any other shows how China is leaning on Japan. Of all foreign student groups in Japan the largest by far is Chinese, which includes both men and women. It is roughly estimated that in 1935 Chinese students in Japan numbered over four thousand five hundred, which is a great increase upon previous years.

One of the greatest factors in the future of Man-

choukuo will of course be the tremendous developments which will take place in railway construction and air transport extensions. The remarkable success enjoyed by the South Manchuria Railway Company has encouraged the controllers to plan important extensions and new lines throughout both Manchoukuo and Northern China. However romantic such innovations may be, they will be nothing compared with those concerning aerial transport.

Imagine the tremendous revolution which will have been effected when towns and villages are linked up in such a manner that the journeys between them will take but a few hours, compared with previous lengthy treks which often took weeks and even months to accomplish. Already it has been noted that the Japanese make fine airmen. All this progress is bound to have an important effect upon Chinese mentality. There are certain aspects about the Chinese which make one feel that they do not believe in the calendar, and that time and space are not counted at all by them. Speed again seems of no consequence—Has not Confucius said, "The Wise man never hurries." This outlook is in great contrast with the quiet vitality of the Japanese, who in most cases find twenty-four hours too short a day for them. Whether these two opposing outlooks can really work together remains to be seen.

The point which we have to remember in Great Britain is that a great industrialized East must have tremendous repercussions in the West. It is true that for many years to come industrialization will be accompanied by a greatly increased market for machinery and manufactured goods, especially as the Eastern people will gradually begin to purchase all kinds of goods for which they formerly had no use.

Consider what might happen, for instance, if the

Mongols or Northern Manchurians really developed into what we understand by farmers and exchanged their rude *yourts* for peasant dwellings. There would be an immediate demand for timber, bricks and all kinds of building material, to say nothing of the labour which would be required. Even if this seems a rather Utopian dream there are plenty of other developments which are certain to take place.

As soon as his standard of living is raised, even in a small degree, it is doubtful if the poor Manchurian peasant will remain in his present uncleanly and uncouth surroundings. It seems incredible that he can exist in them now, but necessity is a severe mistress. Now he is obliged to endure his hard lot, the only alternative is death.

It will be when these newly acquired needs are satisfied, and China (including Manchoukuo) and Japan begin selling to the West, that we shall have seriously to reconsider our economic future. It is for this reason then, if for no other, and there are other reasons, that it may be much better for Great Britain to work in co-operation with Japan rather than against her.

One thing appears inevitable, and that is the recognition of Manchoukuo. It is very difficult to continue pretending that something which is very large and tangible does not in fact exist. It is no more possible to ignore the presence of this large new State than it was to deny the existence of Soviet Russia.

The next step, one supposes, will be the establishment of the Chinese provinces of Hopeh, Chahar, Suiyuan, Shansi and Shantung as a Japanese Protectorate. Geographically they could be made part of Manchoukuo, and, as probably Japan desires him to, Pu Yi would then rule over a more extensive country than his present domain. It must not be imagined for

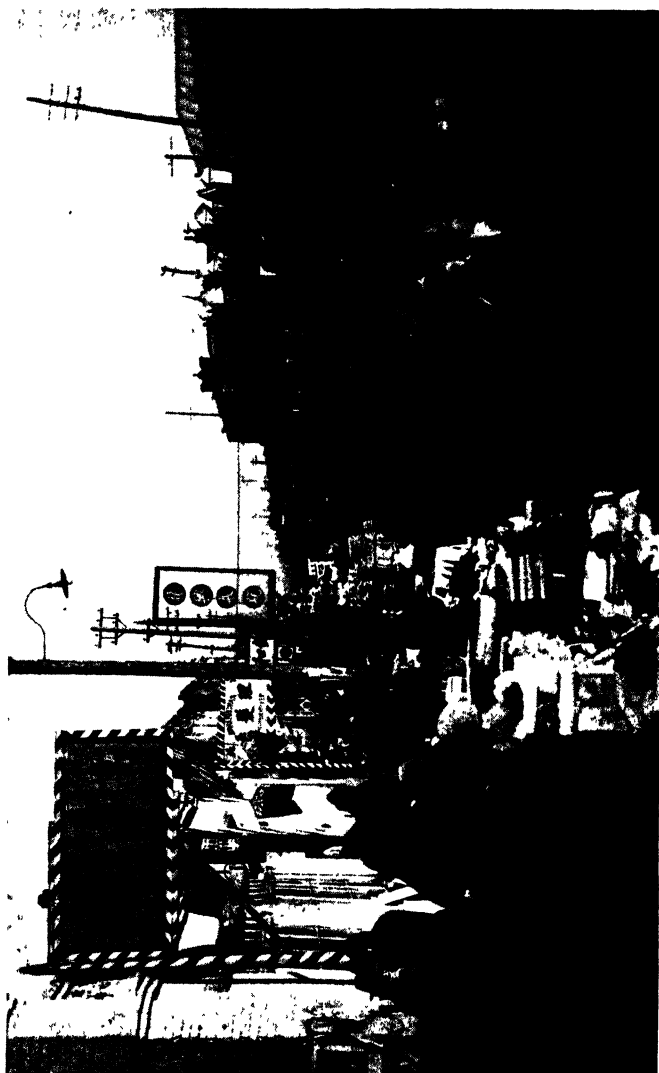


PLATE XVI.—TRADE IS BRISK IN THE STREETS OF HSINKING

a moment, however, that Japan's occupation of these territories will entirely satisfy her emigrants. Unlike the Chinese, who prefer to die in their native land, the Japanese acquire a love of travel and are capable of making themselves at home wherever they go. Providing the climate is not too severe, they thoroughly enjoy the amenities of civilization, rather than the quietude and peace of agricultural life.

Japanese students have gone all over the world to learn, not only academic subjects but all manner of sciences, engineering and mechanics. Returning home they have not been content to talk about what they have seen and to lecture on the knowledge which they have acquired. Instead they have set to work to use their knowledge to improve their own country.

To-day Japan is not far behind the most advanced Western countries in organization and social amenities. It is certain that she will carry these improvements into Manchoukuo; but one wonders if the actual population will benefit as they have a right to do, or whether they will become mere victims of an oppressive Japanese Imperialism. It depends whether Manchoukuo remains under the strict discipline, or, one might say in some cases, the undiscipline of the military, as is now the case, or whether gradually civil administration will take a more prominent place.

Japan, by the way, is not the only country which has suffered at the hands of a too powerful military regime.

In certain sections of Western society it has become quite customary to speak of the present fighting in Northern China as just "small disturbances," and to suggest that the majority of the trouble is caused by students. This is not true, for there is bitter hatred behind this revolt, though not so much between two

racess as between the old and the new regime. The old regime looks upon the new as the cause of all the evils which befall the country, those belonging to the new order of things look upon the older members as clogs in the wheels of progress.

All through China's past history new ideas have always met with intense opposition. It is true that to-day many of the Chinese are becoming Westernized, just as are the Japanese, and that even before the advent of the new State, Manchurian towns were very modern in many ways. But there is just that fatalistic philosophy in the Chinese and Manchurians which is lacking in the Japanese, which makes them accept most things as they come, whether good or evil, with silent acquiescence, and even resent an alteration of customary and habitual conditions however bad they may be.

Throughout this chapter of speculation on forthcoming events nothing has been said so far about the future of the Mongols, who, although they have lived for centuries on what might vulgarly be called the Manchu doorstep, are still so much a race apart. Unlike the Manchus, the Mongols have retained their own language despite Chinese, Manchurians, Russians and Koreans, who might all have had some influence upon them. It must be admitted that through the centuries a good many Russian words have slipped into the Mongol tongue, but usually when they have adopted some Russian custom or object and thus retained the original name for it.

It is impossible to obtain reliable figures regarding the population of Manchoukuo, but a rough estimate suggests that out of thirty-five million who are said to inhabit the country about eight million are Mongols, that is in addition, of course, to the actual in-

habitants of Mongolia. As many of the old Mongol trails still in use lead through Manchuria into Mongolia, this number probably increases and decreases slightly, according to the season of the year. Mongolia is at present virtually a Russian Protectorate, and so far as one may judge from the reports brought back by casual visitors, the inhabitants are quite satisfied with their lot. They roam the country as they wish and live in the filth and squalor already described. Is it likely then that the Mongols of Manchuria will welcome Japanese control? Will they not look to Russia for protection? It certainly seems to be the case, for all during this year, 1936, we read weekly, sometimes daily, reports of skirmishes on the Mongolian border—the Japanese, of course, alleging that the attacks are made by Soviet Russians in Mongolian guise, whereas the Russians in their turn accuse the Japanese guards of making unprovoked attacks upon peaceful Mongolians. To the disinterested observer it seems that someone is spoiling for a fight.

It should be borne in mind that a large portion of the present State of Manchoukuo was formerly Mongolian territory. Mongolia has enjoyed a peculiar administrative system since the time of the Ch'ing Dynasty. In the beginning many tribes submitted to Manchu rule, and the Manchu Court having adopted the Pachi or Eight Banners system of Manchuria, formed those tribes into "Chi," better known as "Banners," and actually something like the Scottish clans. In each banner was placed an hereditary "jassak" or banner chief to undertake the administration of each chi. Sometimes a number of banners united to form a Meng or League, which controlled the affairs of the members.

A position of great importance was that of jassak

Lama, for this man beside being a priest also exercised the power of jassak or banner chief.

During the period when there was a Government at Peking, there was a Colonial Board or Office which in addition to other duties was supposed to administer Mongolia. Actually the territory was left to the control of the League Chief and Banner Chiefs, who in most cases lived in grand-looking *yourts* and surrounded themselves with a great deal of wealth and comfort.

When the Chinese Republic was established great care was taken not to bring about any abrupt changes in Mongolian administration, because the Mongols took up an extremely hostile attitude. It was very gradually, as the unification of the local administrative system was accomplished in Manchuria, that the Hsien or District system was established in Mongolia also.

Until the Japanese occupation of Manchoukuo the old banner names Merchang and Chichang were still used in the territory occupied by the Mongols in Manchuria, as in Mongolia, and alliances or Leagues of Banners are still often formed. The actual power of administration is, however, slowly being transferred to the district magistrates appointed by the new Government.

In the Heilungkiang province and in other Northern districts these magistrates are frequently Mongol nobles, in most instances men of substance. The home of a Mongolian noble who has ceased to live in a *yurt* is indeed worthy of a visit, for despite their nomadic life they are art lovers, and like to surround themselves with rare and choice possessions. That the Mongols are seldom to be relied upon has already been learned by the Japanese when they invited Mongolian assistance, and the Chaoyangpo Incident which has already been described was the result.

It is very doubtful, therefore, whether they can depend upon any loyalty from the Mongol guards of the Mongolian-Manchoukuo frontier. This was probably the reason why in the late autumn of 1935 they made representations, first to the Mongolian Administrative Headquarters and later to Moscow, for consent to place more Japanese guards on this frontier so that there might be more Japanese than Mongolian frontier guards, and are still disputing the question.

The Mongols, having existed in their wild tribes as they have done for so many centuries, are bound to resist the slightest attempt to interfere with their liberty. Some travellers who have returned from Northern Manchuria declare that all the Mongols are pro-Russian in their sympathies, whereas others vouch for the reverse being the truth. Possibly the Mongols change their outlook according to the society they are in at the moment. Actually it is difficult to forecast what, in given circumstances, they would do, but one thing is quite certain, namely, that they will support the nation which interferes the least with them.

Propaganda is being indulged in by both Chinese and Japanese, and as is usual in such instances there are just a few drops of fact surrounded by an ocean of fairy tales. Nevertheless it is rather interesting to quote from a text-book passed by the Japanese Board of Education for use in schools, it shows how facts may be distorted to suit an aim.

"Most of the Manchus have adopted the Chinese customs and language; the Manchurian language was permitted to fall into oblivion. Nevertheless, from the ethnological point of view the kinship between Japan and the Manchus is much closer than between the Chinese and the Manchus. The Chinese are Hanjen, but the Manchus are of the Nu chen tribe. History

forbids China to have a valid claim to Manchuria. Yet Japan does not harbour any territorial ambitions in Manchuria. When all is said and done the fact remains that the relation between Japan and Manchuria is not an ordinary one.

"Moreover, Manchuria is not so vital a concern to China as to Japan. The Manchurians welcome the Japanese more than they do the Chinese. It is the same with the Mongolians. The Mongolians hate Chinese interference and all seek Japanese protection. From the above, Japan must know the tremendous responsibility of Manchuria. Though at present the Japanese actions have met with a shower of criticisms, the much-to-be-desired privileges will eventually be ours. Despite her intrigues, cunningness, and the skilful game of diplomacy played by her, China cannot win the sympathy of the world. Japan should have pity on her and guide her. If China does not take Japan's advice it only remains for Japan to chastise her."

It is amusing, too, when a Japanese lecturer says that "China is a semi-civilized country" and "that the standard of living is frightfully low." How true is the latter statement and how untrue the former. Japanese artists and craftsmen admit that their art was born in China, their writing, painting and exquisite porcelain. Perhaps it was because the Manchus were not originally such artists that they are willing to claim affinity with them. On the other hand the Japanese share with the Chinese a passion for flowers; witness their Cherry Blossom festivals when even sober business folk go out to make merry whilst the ethereal blossoms are resplendent in their snowy loveliness. Only too soon keen spring winds blow the fragile petals to the ground. This love of flowers is not nearly so apparent among the inhabitants of Manchoukuo.

It might be said, of course, that this was in a measure due to the climate being so inclement, but it can hardly be accepted as an adequate explanation, for throughout the southern provinces flowers flourish in the greatest profusion, and the loveliness of the northern valleys in the springtime has been described.

It would seem that we must leave Manchoukuo and China herself for a while until we can see through the mists of intrigues, stabbings and suicides a little more clearly. The whole atmosphere is very difficult to grasp for Western minds.

Just at the close of 1935 we read in our papers that General Su Fan-ting, Chief of the Staff of the newly raised First Chinese Army, had attempted to commit suicide beside the Sun Yat-sen Mausoleum in Nanking, the reason being his increased anxiety concerning the National crisis. When the wounded general was taken to hospital, a document was found upon him which it was noted was addressed to the spirit of Sun Yat-sen, urging him to rise from his place of rest and resist external aggression. In his address to the dead the general carefully differentiated between the active protests of the students and the apparent apathy of the populace as a whole. He alleged a lack of real patriotism on the part of the soldiery.

Maybe it is difficult to be a patriotic soldier in a country where the power of various factions changes so rapidly. Loyalty to one's country is difficult to interpret under such condition.

Presently, perhaps, the mists will clear a little and we shall see, though dimly at first, as we do at the hour of dawn. For a few moments Western traditions will vanish as we gaze into the distance across the vast Manchurian plains, silent and lifeless except for the

tufts of coarse grass and the outline of sheep on the remote horizon.

A strange wild call echoes through the stillness. It comes from overhead as a great flock of wild geese fly southward from the bleak steppes of Siberia. Then a horse whinnies, and one marvels how little the centuries have changed the scene. The picture fades. Instead of the silent plains there are the huge collieries and blast furnaces of Fushun, then the busy Port of Dairen, all agog with life and bustle. Half-naked coolies are darting hither and thither with their various loads, the sweat shining on their yellow-brown skins like varnish.

So the hand of the West has fallen upon the East. A new order has begun at our instigation and we cannot evade the consequences. Here, then, is the answer to those critics who say that affairs in the Far East are not our concern.

When Great Britain first began to trade with the Chinese Treaty Ports she took the powerful giant "Commerce" to the East. Perhaps more than any other country, for this reason, if for no other, we cannot shirk our responsibility, whatever may be the outcome.

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